

BIBLE
AS A LITE
**MOODY
MONTHLY**
December 1928

A Night of Long Ago

By Fred Scott Shepard

Come again the Holy Night
As in days of long ago;
Waiting hearts again shall praise
Heaven a light and hearts a glow
For the Father's heart of God
Throbs with yearning love for man
And the Savior longs to save
As when first to earth He came
Sing then, O glory be to God
And on earth good will to men

Christmas Classic

John D.
Harris



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Moody Bible Institute Monthly

DECEMBER, 1928

EDITORIAL NOTES

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.
—Exodus 20:7.

Cut from the Loaf Throughout the Holy Scriptures the divine name stands for the divine person. And the one name which appears ever foremost in the Gospels and Epistles of the New Testament is the name of Jesus Christ, the eternal Son of God. This being the case, are not those who intelligently deny His Godhood and boldly assert the fatal untruth of His sole manhood, justly charged with taking the name of God in vain? And does not their persistency in daring the infinite God involve fearfully cumulative guilt?—James Glentworth Butler, D. D.

The truth brought out in "Cut from the Loaf" this month is the keynote of the whole issue. It is thus fitting at Christmas time to fill our thoughts with the person and work of our adorable Saviour, His nature, His character, and His redeeming sacrifice.

The article, "Is the Jehovah of the Old Testament the Jesus of the New?" by the editor-in-chief, is the substance of an address given at a Bible conference in New York last year and repeated in other places, and for whose publication many requests have been received. It is appropriately followed by the interesting though brief contribution of Dr. Hardy, showing that the word "Lord" in the name of the Lord Jesus Christ "expresses the one essential, eternal Being and name of all that God is."

But our readers will not wish to miss Duncan McNeill's sermon on "The Fragrance of Christ." Abridged somewhat from what it was when he preached it, nevertheless the perfume remains. And we are glad to add what is said under the general title, "A Group of Witnesses to the Lord of Glory." Bless His holy name, He is not without such witnesses everywhere, and we count it a great privilege indeed to be the editors of a magazine in whose pages such testimonies find a cordial welcome.

Readers of our last two issues will turn with eagerness again to what George Macgregor says, this time on the keeping power of the Lord of glory.

But what a contrast when we find ourselves face to face with what Dr. Hockman feels obliged to write, so reluctantly and with such restraint, of the international missionary gathering held last Eastertide at Jerusalem! O blessed Jesus, art Thou

again wounded in the house of Thy friends?

Last year we undertook a series of brief editorials on the general theme of unbelief in the eighteenth century, following the well-known Cunningham Lectures, by Principal Cairns, delivered in 1880.

Rise of German Rationalism

Our point was to show the similarity between the attack on the Christian faith then and the attack now, with the corresponding likeness as to the resistance on the part of evangelicals. A great armory of weapons and ammunition was accumulated by the Christian apologists of that day upon which we are privileged to draw, supplied with which and used in the energy of the Holy Ghost, there ought to be little doubt of as decided a victory now as then.

In our editorials last year we touched only on English Deism and French Skepticism, saying nothing about the spread of the defection into Germany which, however, offers us a still better comparison with the Modernism of these days.

Principal Cairns makes interesting use of the circumstance that unlike England and France, the German movement did not arise out of grievances against the form or conduct of Christianity in its national life but out of sheer lack of faith. In this respect, by the way, we think it comes nearer the parenthood of Modernism as we know it, than either the Deism of England or the Skepticism of France. In England it was the existence of a body of privileged ecclesiastics that the deists assailed as an exception to general freedom, and in France the name of the church (Roman Catholic) was the synonym of all tyranny and injustice. In Germany, however, no complaint of either kind was heard and no redress was sought of a political nature.

Another dissimilarity pointed out by Cairns, is that the controversy in Germany was conducted, not as in the other countries by opponents outside the pale of the church who were seeking its dissolution or its radical transformation, but by men within the body. They were not attacking the Bible ostensibly, but professing to treat it with respect. They were not attacking the church or the clergy, but retaining their connection with Christianity as a system, only seeking something in the nature of a compromise.

The result was that while in England the church emerged stronger from the contest because it wholly rejected the modifications of Deism, and while in France the creed both of Romanist and Protestant re-

mained unaffected, the chief visible result being a political revolution; in Germany it was sadly different. There the general form of Christianity and its historic institutions were retained, but the whole tone of faith was lowered in wide circles, and practically everything was denied which seemed contrary to human reason. From this fact the movement in Germany took the name of Rationalism.

Cairns likens it to the Unitarianism of New England, and we today may well liken it to Modernism which denies or abates the supernatural, and yet professes a faith of some kind or other in Christianity. We shall have more to say about it later.

The criterion of a creed is its accomplishments, and the test of a truth is the results it achieves. Such being the

Which is Progressing? case, the church bodies that adhere most closely to the fundamentals of the Christian faith are most assured of success.

We gather this from the following statistics of the *Southern Baptist Handbook*, showing the gains in Sunday-school scholars in eight leading Protestant denominations during the last decade:

	Percent- Gains	age
Baptist—Southern	1,061,871	60.3
Lutherans	368,815	37.6
Episcopalians	102,488	22.6
Methodists—South	356,862	19.9
Disciples	187,378	19.4
Presbyterians—North	209,587	15.1
Baptists—North	55,262	5.1
Methodists—North	58,560	1.4

Observe please, that the Northern Baptist and Northern Methodist denominations which have been most active in promoting leadership courses and furnishing the text-books of the International Council of Religious Education, have made the least progress, while the Lutheran and Southern Baptist churches, whose publications are not recommended for the Standard Training Course by the International Council, are making the greatest progress.

The text-books of the two denominations last named have been used in the Christian Education Course of the Moody Bible Institute from the beginning, because they are true to the Word of God, and also because they represent the most progressive Sunday-school work of the country.

There is in New York what is called the Institute of Social and Religious Research which has been inquiring about the

Leaders of the Next Generation

church attendance and the religious faith of college students. We were impressed by the report that large majorities of them "regarded the life of Jesus as setting the ethical standard for modern life," and His teachings as "practical in regard to such matters as war and industrial relations in modern society." How flattering! It is certainly reassuring to have them admit some value in what the Son of God said and did even though He must be discounted by them in other respects.

The Bible to these same young men and women (43% of men and 38% of women) is "a beautiful piece of literature and a history of significance though not entirely authentic," but only 7 per cent of both sexes read it regularly, about 40 per cent occasionally, and the remainder seldom or never. How then do they come to know anything about either Jesus or the Bible?

The questionnaires, we are told, were filled out by a large number of seniors, scattered through twenty-three colleges and universities, from which we may gather something of the home and the church life of these young people before they went to college, and something of the quality of the leaders of the next generation.

Those of our readers who desire more information on the subject will find it in *Undergraduates*, prepared by R. H. Edwards, J. M. Artman and Galen M. Fisher, and published by Doubleday, Doran and Company. We expect to give a review of this volume in a later issue.

* * *

In reply to this question which we have been asked, we would say that Rev. Frank Buchman, the leader of the movement, is, or was, a Lutheran minister, who we understand conducts week-end meetings of young men at his residence somewhere up

What is Buchmanism?

on the Hudson River, N. Y. The characteristic of the work seems to be confession. By the free confession, even of secret faults, one man leads another to confess and to surrender his life to Christ. It is at this point that one of the criticisms of the movement takes its rise, for if such confessions extend to mixed companies of men and women, they would seem to be unwise notwithstanding the motives and the moral earnestness of those who are under the influence of the movement.

But there is another criticism that goes somewhat deeper, namely, that the movement seems to encourage indifference to the objective side of redemption. To bring men under conviction of sin is good, but where then shall they seek salvation from it? Shall it be sought in their own human act of surrender, or in the atoning work of Christ on the Cross? We do not speak from personal acquaintance with the movement, but from what we have heard of it we gather that some of its adherents believe that one can have the Christian experience independent of an acceptance by faith of the gospel plan of salvation.

Then it is also rumored that Buchmanism fosters spiritual pride and a certain intolerance of other methods of Christian work,

which if true, is another danger signal. There may be and doubtless are, elements of truth in the movement, otherwise it would not be likely to succeed at all; but nevertheless it appears to us unhealthy and showing the need of a true and scriptural evangelism in our day.

* * *

It is of interest to know that Mr. John Taylor, the blind preacher to the President at the Brule, is an active elder of the First Presbyterian Church of Duluth, Minn., who while he has always been engaged in business has at the same time unflinchingly given himself to lay preaching. It was about

The Blind Preacher at the Brule

five years ago that he lost his sight. Although he has almost completed our allotted span of years, yet he is in full vigor of mind and body, and immediately on losing his sight took up the study of the Braille system for the blind.

The First Church was about that time seeking to care for the services at both the Brule and Iron Rivers, and the work there revived so that the churches asked for some one to regularly preach to them. Mr. Taylor was suggested and his ministry proved so acceptable that he has been there ever since. He memorizes his Scripture lesson and is both a fluent and a convincing speaker. He is also an ardent fundamentalist.

When the President and his wife said goodbye to Mr. Taylor, tears filled their eyes, it is said, and when the President made his farewell speech to some ten thousand listeners in Superior, although it was brief, he took occasion to refer to his experience at the Brule church in the following words:

"It has been an inspiration to attend the Sunday services of the blind preacher at the little church at Brule, who is compensated by the sharpness of his spiritual sight for the lack of his physical sight."

Those facts which were sent to *The Presbyterian*, Philadelphia, by the Rev. Dr. Arms, pastor of the First Presbyterian Church, Duluth, were also communicated by him to us and we are more than glad to publish them.

* * *

If we were given to what might be called speculative prophecy we would be tempted to say something about the Italian-Greco-Turkish Alliance to which attention has been given recently in the press. Greece and Turkey signed a pact some time ago, and now Greece and Italy have signed one, and it is said to be no secret that Italy is endeavoring to bring about an understanding with Turkey also in order to further Balkan and Mediterranean stability and extend her prestige eastward. This extension is of paramount importance to Italy in view of the altered situation in western Europe arising out of the Franco-British entente, which naturally has unfavorable implications in Italian eyes.

Our interest is aroused by anything of the kind going on in that quarter of the globe, because, rightly or wrongly, we have always felt that the man of sin when

he came upon the scene would do so in that part of the Roman territory which was originally the Grecian empire. The remarkable personality of Premier Mussolini gives piquancy to the thought.

* * *

In one of its recent issues this Canadian daily copied in full our editorial, "Is Biblical Inerrancy Outgrown?" The fact that it occupied nearly two columns of its valuable space is a further evidence of the importance which that journal places upon the great fundamentals of the Christian faith. We have previously called attention to its own weekly editorial on one or another feature of that faith, and can but congratulate the Dominion on the possession of a secular witness to the truth of the gospel which is at once so influential and so uncompromising. Happily, we have newspapers in the United States equally bold and courageous, but it is regrettable that their circulation is not as extended as it ought to be.

* * *

A correspondent in South Dakota thinks it would be well if we would add a Parents' department to the MONTHLY, something to assist fathers and mothers in bringing up their children. We doubt the desirability of such a department, but we would be pleased to grant space to Christian parents who have anything they would like to contribute on that subject. It is certainly one of the deepest importance, presenting a problem of increasing difficulty with every decade. Christian parents of boys and girls in these days have our sincere sympathy and a strong claim upon earnest prayers.

* * *

We mean the appeal for the Prison Gift Fund of the Correspondence School of the Moody Bible Institute which appeared on page 91 of our October issue.

Who Saw It? A former announcement brought many responses, making it possible for the Institute to supply courses of Bible study to not a few prisoners in our penal institutions who were much interested, and we may believe, much blessed. But the last announcement did not have the same prominent position in our pages, which may account for its being overlooked by some who are able and willing to give for such a cause. The fund is now becoming low and the Correspondence School would appreciate its replenishment. Letters may be addressed to the Moody Bible Institute Correspondence School, 153 Institute Place, Chicago Avenue Station, Chicago, Ill., and the gift should be marked for the particular purpose intended.

If our readers will refer back to the October issue and read the letter of a prisoner contained in the appeal, their gifts will certainly be increased as a result.

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The stream of new books which is constantly flowing from the publication houses into our office is so large that it is im-

Moody Bible Institute Monthly

Book Reviews

possible to find time and space each month for all the reviews. For this reason the December issue has been set aside as a book number and its pages will contain the reviews of many of the books it has been impossible to insert earlier. From time to time appreciative words from our readers have come to us regarding the value of these reviews, and we feel that the approach to the holiday season is an appropriate time to respect their wishes and enlarge the space that is generally given for this purpose.

* * *

The Moody Bible Institute wishes us to give this early notice that Founder's Week Conference for 1929 will run from Tuesday to Friday, February 5-8. Possibly the Monday evening preceding may be set apart for service in memory of Rev. Reuben A. Torrey, D.D. As soon as the latter is finally decided upon, further announcement will be made to former students and other interested friends. Meanwhile reservations for

accommodations are already coming into the Institute, and ministers and others desiring the hospitality of the Institute are asked to get in touch with the office of the Business Manager as early as possible. And what is still more important, let us all begin to pray that the place may be shaken where we are to be assembled together and that all may be filled with the Holy Ghost (Acts 4:31).

* * *

Donations which our subscribers have kindly sent in from time to time have enabled us to send the MOODY BIBLE INSTITUTE MONTHLY to a large number of missionaries on the foreign fields. We voice the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the MOODY BIBLE INSTITUTE MONTHLY cannot continue to carry them without your

help. If you could read some of the letters we are receiving from lonely mission fields, giving praise to God for the MONTHLY, we feel sure that you would count it a privilege to continue to help in this ministry.

* * *

Each year our readers are appreciating more and more the blessings received in giving a MOODY MONTHLY yearly subscription to their friends as a Christmas remembrance. We have received many letters regarding the Christmas card sent to notify the recipient of the gift. This year we are expecting a large number of orders and should appreciate it if you would send us your order early so that it may be cared for before the proverbial Christmas "rush." We will send the Christmas card to you for mailing, or mail it ourselves, as you prefer. A subscription to the MONTHLY is a most acceptable gift, and a constant reminder throughout the year of your thoughtfulness.

Christmas Gift Subscriptions



In Memory of Rev. Reuben Archer Torrey, D.D.

Editorial

IT was at his home in Asheville, N. C., that sometime during the night of October 25, R. A. Torrey departed "out of this world unto the Father." He died in his sleep, and on learning of it we thought that the beautiful hymn of Margaret Mackay had never had a more appropriate application:

"Asleep in Jesus! blessed sleep
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

"Asleep in Jesus! peaceful rest
Whose waking is supremely blest;
No fear, no woe shall dim the hour
That manifests the Saviour's power."

Dr. Torrey had been ailing seriously for a year past, or longer, and friends had urged him to give up his activities and take the long respite he so greatly needed and which he had so richly earned, but that was the last thing he could be persuaded to do. Even this last summer he had been present as usual at the Bible conference at his beloved Montrose, Pa., though he was unable to participate in the program.

This is hardly the time or place, as yet, for an estimate of his character, his gifts or the great work he accomplished in the Lord's service, but the present issue of the MONTHLY could not go forth without the mention of his name which had been so interwoven with the history of the Moody Bible Institute of Chicago. He was its Superintendent during the days of D. L. Moody, the man Mr. Moody chose to lay the foundation of its educational work and aid him in starting it on its exceptional

career, and to him the Institute's debt of gratitude is everlasting.

Dr. Torrey remained in the office of Superintendent until 1901 when he began his evangelistic trip around the world in company with Mr. Alexander. Then some time after his return he accepted an invitation to become dean of the Bible Institute of Los Angeles, Calif. But he never lost his love for the Moody Institute, and when in the providence of God he became free of his responsibilities on the coast, it was a joy to him, shared generally by his friends, to have his name again connected with the work of his earlier years. There it now stands in the catalog, an honor to him and an honor to the Institute, under the head of Faculty and Instructors.

"R. A. Torrey
Bible Doctrine, Evangelism."

To the church at large Dr. Torrey was known as an evangelist, and with good reason, but to some of us who were associated with him in the '80's and '90's he was always the Bible teacher. Few men were better equipped than he to expound the Holy Scriptures before a popular audience or in the classroom, in which respect we always associated him with the giants of those days—Blackstone, Brookes, W. J. Erdman, A. J. Gordon, Meyer, Moorehead, Needham, Parsons, Pentecost, Pierson, Scofield, Stiefer, Griffith Thomas, Nathaniel West, Major Whittle, we wish we could remember them all.

Dr. Torrey was not only an evangelist and a Bible teacher however, but a personal soul-winner, and to him almost more

than to D. L. Moody does the Moody Institute still owe its reputation for turning out men and women stimulated and equipped to deal face to face and heart to heart with human souls about salvation. Mr. Moody furnished enthusiasm for that work, but Dr. Torrey taught us how to do it. His little book entitled, *How to Bring Men to Christ*, subsequently incorporated into one of his larger volumes, is a classic on that important subject.

Dr. Torrey's earnestness in contending for the "faith which was once for all delivered unto the saints" and his uncompromising attitude as a spiritual warrior, caused him sometimes to be misunderstood by his critics. In his family life, however, and in his mingling with the students of the Institute the softer side of his nature was disclosed, revealing a loving heart. There are hundreds, yes, thousands of men and women all over the world who knew him well to whose souls he was grappled "as with hoops of steel."

Greatly will he be missed as a leader of the hosts of the Lord, but although his voice will be no longer heard on the platform or in the classroom, yet through the printed page his ministry will continue to bless the generation to come if our Lord tarries.

The burial of the body of Dr. Torrey took place at Montrose, Pa., where the Institute was represented by Rev. P. B. Fitzwater, D. D., Dean of the Educational Department. At the same hour a brief service was held in the Institute conducted by the President, Dr. Gray, who announced that a memorial service for the general public would be planned at a later date.

Is the Jehovah of the Old Testament the Jesus of the New?

By Rev. James M. Gray, D.D.

WHAT a startling question that is! What inferences and conclusions are bound up in it whichever way it may be answered. I well remember the day it was answered affirmatively for me, now many years ago.

It was the summertime and I was seated on a bench in a public park reading a book, entitled *The Divine Unity of Scripture*, by Adolph Saphir. He was a converted Israelite, a Christian Jew, the scholarly and devoted pastor of a noted Presbyterian church in London. It was a single sentence in the book, just four words, that so electrified me as to cause me to leap from the bench, or if that is too strong a description, certainly I stood up on my feet at least. I did this for very joy; it seemed as if my soul could not contain itself.

The four words were simply these: "Jesus Christ is Jehovah." Of course, the context which led up to them had much to do with their effect upon me, but the effect was as I have said.

I had been brought up on the Old Testament. I knew and loved and trusted the God of the Old Testament before I came to know in the same way the God of the New Testament. Jehovah I knew as my Creator, Protector, Provider, but I had not known Him as my Redeemer. But when on that memorable day I discovered that He who had created, protected and provided for me in all the years was the God incarnate who shed His blood on Calvary to take away my guilt, the joy within me knew no bounds. How I wish these words of mine might bring that joy to some one else, and how I pray that God may put His own life into them to that blessed end!

How We Know It to Be True

Some may ask how we know this to be true? How do we go about to prove that the Jehovah of the Old Testament is the Jesus of the New, that Jehovah and Jesus are one? Of course the Bible is our only guide, and the Bible does not state it as a fact in so many words; but there are certain declarations and facts recorded in the Bible which, when gathered together and seen in their relationship to one another, prove it beyond a doubt.

First, and for example, in the *Old Testament Jehovah sometimes appears to men in human form*. He does so several times, but a single illustration will suffice. He appeared to Abraham when he dwelt on the plains of Mamre, as recorded in Genesis 18.

The story is that three men appeared to him, seemingly travelers on their journey, whom with oriental courtesy, he invited to be his guests. One of the three, distinguished in some way from the others, Abraham addressed as "Lord." The word is printed in small letters indicating that

in the Hebrew it meant simply "Master," or the English "Sir." The meal was made ready, and as they ate, Abraham stood by them under a tree to render personal service.

"And they said unto him, Where is Sarah, thy wife?" That is, one of the three said this, and as the sequel shows, it was the one he had called "Sir." And Abraham said, "Behold in the tent." Sarah was in the tent.

"And he said," that is, the same one of the three said, "I will certainly return unto thee according to the time of life (when the season cometh round); and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him."

But who was this "man" who said that? How could any man, or any angel or archangel for that matter, possess the prescience, the power and authority to make a declaration of such a nature?

"Now Abraham and Sarah were well stricken in age; and it had ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall this be so, my lord being old also?"

"And Jehovah said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child when I am old? Is anything too hard for Jehovah? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

Behold, the secret disclosed! The mystery solved! Jehovah Himself is the speaker, not a man and not an angel. The King James Version in the verse last quoted is again using the word "Lord," but this time in capitals, indicating that in the Hebrew it is the name Jehovah, and so the American Revised translates it.

Keep this clear therefore, the "man" whom Abraham at the first distinguished by the title "Sir"; the one who said, "Where is Sarah thy wife?"; who said, "I will certainly return unto thee, and, lo, Sarah shall have a son"—this one is none other than Jehovah in human form.

And the conclusion of the story further evidences it, for when "Sarah denied, saying, I laughed not; for she was afraid," then "he said, Nay, but thou *didst* laugh."

As a man He did not see her laugh, for she was behind Him in the tent, and he did not hear her laugh, for she laughed "within herself." But Jehovah is omniscient as well as omnipresent and omnipotent, and He knew she laughed though she was neither seen nor heard.

The Angel of Jehovah

In the second place, the Jehovah of the Old Testament who sometimes appeared to men in human form is sometimes called "*The angel of Jehovah*"; not an angel,

but *the* angel, and "angel" means one who is sent.

As in the other case a single illustration may suffice. This time it is in the history of Jacob, grandson of Abraham, and recorded in Genesis 31.

Jacob is in Padan-aram serving his father-in-law Laban. At first he had been much prospered there, but jealousy had caused the countenance of Laban to be "not toward him as before," and "Jehovah had said unto him, Return unto the land of thy fathers, and to thy kindred; and I will be with thee" (v. 3). Mark it, Jehovah said this to him.

Jacob now calls his wives, Rachel and Leah, to meet him in the field where he is tending his flocks, in order to talk the matter over with them. He says, "I see your father's countenance, that it is not toward me as before; but the God of my fathers hath been with me."

These were the circumstances under which the God of his fathers had been with him as he relates them to his wives: "The angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. And he said, . . . I have seen all that Laban doeth unto thee. I Am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred."

The angel of God said, "I Am God, the God of Bethel"; and the word "angel" means one who is sent, mark that.

Rachel and Leah are impressed and dutifully say, "Now then, whatsoever God hath said unto thee, do."

"Then Jacob rose up, and set his sons and his wives upon the camels; and he carried away all his cattle, and all his goods which he had gotten . . . for to go to Isaac his father in the land of Canaan."

He Who Has Been Sent

In the third place, *the Old Testament sometimes speaks of one person of the Godhead as sending another person of the Godhead*. This is done, for example, in Zechariah 2:10, 11.

As you are aware, Zechariah is a post-captivity prophet, anointed of God to encourage the Jews to rebuild their temple in Jerusalem after their return from Babylon. And one strong element or feature of that encouragement is the bright hope he holds out to them of the latter days, the end of this present dispensation and the opening of the next, when the Lord Jesus Christ shall appear to set up His kingdom in Israel on the earth.

Referring to that blessed time he says, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, said Jehovah. And many nations shall be joined to Jehovah in that

day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee."

One person of the Godhead in this case, who is called Jehovah, says to Israel, "Lo, I come; I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me, Jehovah, unto thee." This is the angel of Jehovah; that is, the ONE SENT. It is now needful to recall that the first person of the Godhead, God the Father, never has been sent and never has been seen. "Thou canst not see my face and live," said He to Moses. He is invisible, light unapproachable, is Paul's testimony to Timothy.

But God the Son has been sent and has been seen. Five times in His controversy with the Jews, as recorded in John 8, he avers that His Father hath sent Him. In His commission to His disciples (John 20:21) He uses the words, "As my Father hath sent me, even so send I you." "No man hath seen God at any time," says the apostle John, "the only begotten Son, which is in the bosom of the Father, he hath declared him"—showed Him forth (1:18). "Who is the image of the invisible God," Paul writes to the Colossians (1:15). "He that hath seen me, hath seen the Father," Christ Himself said to Philip (John 14:9).

It is thus becoming more and more clear, is it not? that the Jehovah of the Old Testament is the Jesus of the New.

Christ and Jehovah Identical

But finally, the New Testament positively identifies the two divine persons as one God. See for example, Paul's words in 1 Corinthians 10:1-4, where he is warning the church against the peril of backsliding, the peril of compromising with the pagan world about them, and where he is using the history of Israel in the wilderness as a case in point.

All the Israelites alike had the same miraculous benefits conferred upon them in the wilderness. They were all without exception under the protection and guidance of the cloud and all passed through the sea. "They did all eat the same spiritual meat (manna); and they did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Now what is the meaning of those words, "that Rock was Christ"? Turn back to the Seventy-eighth Psalm for answer. That is an historical psalm in which the inspired writer is recording Jehovah's dealings with Israel in the wilderness.

"He clave the rocks in the wilderness and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet

more against him by provoking the most High in the wilderness" (vv. 15-17).

* * *

"Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer" (vv. 33-35).

"They remembered that God was their rock" means that they came to see that all their dependence must be placed upon Him who did such wonders for them, who was their shelter, their foundation, their source of supply, their unchangeable friend. But, according to Paul, reference here is to the second person of the Godhead. It was Christ who was the true source of all their protection and their nourishment. He, "the Angel of the Covenant," went with them whithersoever they went as their guide and support. Christ was their "Rock." See in further proof of this such passages as John 4:10, 14; 7:37, 38.

Let us now rehearse and gather into one view what we have thus learned about this wonderful truth:

1. In the Old Testament Jehovah sometimes appears to men in human form.
2. The Jehovah who thus appears is sometimes called "the angel of Jehovah," and "angel" means one sent.
3. The Old Testament sometimes speaks of one person of the Godhead as sending another person of the Godhead.
4. Jehovah as God the Father was never sent or never seen, while God the Son has been both sent and seen.
5. The New Testament clearly identifies Jehovah and Jesus Christ.

What a demonstration this is of the great truth that the Jehovah of the Old Testament is the Jesus of the New, that Jehovah and Jesus are one and the same person.

And how entirely it agrees with all that is revealed both in the Old and New Testaments concerning the offices of the three persons in the scheme of redemption—the Father choosing us, the Son redeeming us, and the Holy Spirit sanctifying and teaching us (see 1 Pet. 1:2)!

Summing Up

Now return with me to Adolph Saphir's book and let me quote a few more sentences from it, not literally but in substance:

Only Jehovah can say, "I even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). But Jesus said unto the sick of the palsy, "Son, be of good cheer, thy sins are forgiven thee." Jesus is Jehovah!

Only Jehovah can say, "They have forsaken me, the fountain of living waters,

and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). But in the last day, that great day of the feast, "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (John 7:37). Jesus is the fountain of living waters, Jesus is Jehovah!

Only Jehovah can say, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5). But Jesus said, "I am the bridegroom; how can the children of the bridechamber fast while I am with them" (Mark 2:19). Jesus is Jehovah!

Only Jehovah can say, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5). But Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:27). Jesus is Jehovah!

Who sent the Old Testament prophets? Jehovah sent them, and if the prophets were not sent by Jehovah he was a false prophet (Jer. 14:14-16). But on the day when Jesus left Jerusalem desolate, He said, "Behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify . . . that upon you may come all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias" (Matt. 23:34, 35). Jesus is Jehovah!

To sum up, Jesus said to His unbelieving countrymen, "If ye believed Moses, ye would believe me, for he wrote of me" (John 5:46). And after His resurrection, to His faithful followers He said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me" (Luke 24:44). Jesus is the sum and substance of what Moses wrote; He is the foundation of the whole history of the Old Testament, and He is the central object of all its prophecy.

When I hear men say that they believe the New Testament but reject the Old Testament, I pity them, for they know not what they say. No man can know the New Testament who does not believe the Old Testament.

And when I hear men say that they love Jesus but hate Jehovah, I not only pity them but I tremble for them, for no man can love Jesus who does not love Jehovah. Jehovah is Jesus, and Jesus is Jehovah. And it is He whose eyes are as a flame of fire, and on whose head are many crowns. It is He who treadeth the winepress of the fierceness and wrath of Almighty God, and it is He who hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS! (Rev. 19:11-16).



A Remarkable Biblical Discovery

By Rev. Edwin Noah Hardy, Ph. D., Secretary, American Tract Society, New York

WILLIAM PHILLIPS HALL, known as the business-man evangelist, president of the American Tract Society, vice president of the American Bible Society, and identified with other religious, educational and social movements, has devoted his spare time for a number of years to a study of original apostolic Christianity.

This study has included research among many ancient manuscript readings and versions of the Old and New Testaments and other related ancient literature, and has resulted in a remarkable biblical discovery concerning the name of God, habitually expressed by the Jews of the apostolic age as "Lord," and its relationship to the Lord Jesus Christ.

Briefly stated, this discovery is the now historically established fact that to the Jewish apostles and disciples of Christ of the apostolic age, the word "Lord" in the name of the Lord Jesus Christ stood for, and was used by them, according to their creed, "Hear, O Israel: the Lord our God is one Lord," as quoted by the Lord Jesus Christ from Deuteronomy 6:4 of the Greek Bible and recorded in Mark 12:29, to express the one essential eternal Being and name of all that God is; or, in other words, according to Matthew 28:19, of the Triune God. It is further revealed that that name "Lord," as "the name of the Father and of the Son and of the Holy Spirit," was always invoked by Christians during the apostolic age, in baptisms, in prayer, in blessings, in the performance of miracles, and for other purposes, in and through the name

of the Lord Jesus Christ, the Son of God.

Mr. Hall also finds that the apostles taught a belief in, and a calling on, or invocation in prayer of, the name "Lord," as the name of all that God is, in and through the name of the Lord Jesus Christ, as the only way of obtaining remission of sins and eternal life.

Mr. Hall's studies have revealed the fact that the original apostolic significance of the word "Lord," as the name of all that God is, in the name of the Lord Jesus Christ was greatly obscured, if not wholly lost, in many manuscripts and versions of the New Testament written or revised after the end of the first Christian century, by the omission of or the substitution of some other word for the word "Lord" in the record of "the name of (the Lord) Jesus," or of "the name of (the Lord) Jesus Christ," in many readings, mostly in the book of the Acts of the Apostles.

An expert textual critic who confirms Mr. Hall's findings of the fact just stated, declares that his study of one so-called "family" of New Testament manuscripts for the last thirty-two years has shown him more than one hundred cases in which letters and words in those manuscripts have been altered. The change has always been in one direction, to take away from the deity of Christ, and never in one single instance to bring out more clearly the witness of the apostles to His divine nature.

After a thorough and critical examination of Mr. Hall's remarkable biblical discovery of the original apostolic significance of the word "Lord" in the name of

the Lord Jesus Christ, an eminent theologian recently wrote: "This thing is deeper than the translators realized. In fact, they failed to grasp it at all. It cannot be made too plain."

Another Bible scholar, after a careful examination of the same studies in their preliminary stage, declared: "I am conscious of the question of the deity of the Lord Jesus Christ being suddenly and finally lifted above the level of theological dispute. It is not (or, no longer) a debatable question."

A third theologian of distinction has declared that "those best qualified to pronounce upon these matters will have to confess that the subject (of Mr. Hall's studies) has been almost entirely overlooked by exegetes, and that Mr. Hall has been a pioneer in what appears to be a new field of investigation. Those best qualified to judge will not hesitate to say that he has made out his case, and has brought into the light a truth that has been in obscurity, a truth that is destined to revolutionize, to some extent at least, the dogmatic and systematic theologies that for eighteen centuries have been taught in our schools."

All of this leads the writer to raise the question as to whether Mr. Hall has not, under God, discovered "the lost chord" of the Christian religion, which now appears to have been, in large part, lost to the knowledge of mankind for some eighteen hundred years.

A full disclosure of Mr. Hall's remarkable biblical discovery, with conclusive scholarly proofs and verifications, will soon be given to the world.

Opinion versus Conviction

Follow the Christ

By Richard Watson Gilder

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to Him,
And to Him will I cleave away.

But if Jesus Christ is a god,—
And the only God,—I swear
I will follow Him through heaven and
hell,
The earth, the sea, and the air!

I Will Follow Christ

By George Tester

Jesus Christ is God,
And the Son of Man, He says,
And through all this life I will cling
to Him;
To Him I will cling always.

Yes, Jesus Christ is God,
And the Son of God, I declare;
And by grace I will follow Him to
heaven,
Through earth and sea and air. Amen.

The Fragrance of Christ is the Perfume of His People

A Sermon Preached by Rev. Duncan McNeill, in Kimball Avenue U. E. Church, Chicago

SAMUEL RUTHERFORD prayed that the Rose of Sharon growing in his heart would shed its fragrance abroad in his life; and wherever he went he scattered abroad the perfume of Christ's knowledge. He loved Him with a passionate love and lived so close to Him that the smell of heaven was clinging to his clothes. The aroma of Christ is the perfume of His people. Paul says in his second letter to the Corinthians (2:15) "We are a fragrance of Christ grateful to God" (Weymouth). This we take as the text of the Lord's message this morning, and may our meditation of Him be sweet.

The New Testament describes the knowledge of Christ as a sweet perfume, something indefinable, inexpressible, inexplicable. It is, as we would say in Scotland, "better felt than told." To have a heart full of the sweetest incense, to have a soul like a well watered garden, to have a life like a sweet field blessed by God; we must have the knowledge of Christ which brings us eternal life (John 17:3), and transforms the human wilderness into a garden of spices.

I believe that every soul that is born again ought to be a garden of God, and every believer in Christ ought to acquire skill in the horticulture of the heart and the floriculture of the soul. There ought to be no "wild flowers" in the garden of the soul, but rather a devoted attention to, and ceaseless cultivation of the Rose of Sharon with its color of virtue, and the Lily of the Valley with its fragrance of purity. For God loves the beautiful in nature and in human nature, and one reason why sin is so hateful to God is because of its ugliness. In God's sight sin is ugly, while holiness is beauty. Now the lessons which I find in the Holy Scriptures concerning the fragrance of Christ and the perfume of His people, I have grouped under three headings: (1) Perfume is the soul of the flower. (2) Perfumes are not all alike. (3) Perfume imparts itself to others.

I

Perfume is the Soul of the Flower

Maeterlinck says this. In other words, the most precious part of all our flowers is their sweetness, not their beauty only. The first thing we do when a flower comes within our reach, is to find out if it has any scent. A beautiful flower without a sweet perfume is a disappointing thing. One of the judges at a national flower show in London said that in the struggle to produce an eye-pleasing blaze of color, many of the flowers exhibited had almost lost their scent. I think the sacrifice is

too great. We want beautiful flowers, but we want their fragrance too. When the flowers are withered and dead their soul still lives in their perfume.

This world is full of the sweetest scents and most charming odors. The scent of gorse blossoms rubbed between the hands, the scent of pine trees, the scent of lilies of the valley, and the scent of the lilac. The scent of the oak bark that predominates in the woods in springtime, and the

essential qualification for those who undertake the restoration of a fallen brother, must be spirituality. The restoration of a backslider is simply the response of the soul to the "sweet perfume of Christ." Someone has said that the *sight* of a thing may kindle our curiosity; the *sound* of a thing may arouse our interest; but the *smell* of a thing, in some subtle and elusive fashion of its own, takes possession of all the chambers of our mind at once.

When God plants the Rose of Sharon in a human heart, though its blush is never seen, its fragrance should always be sensed. Its sweetness is never wasted on the desert air.

"O Lord, make us sweet and keep us sweet," I heard a brother pray in my meeting.

"Amen, Lord, amen," I prayed in response, "and let it begin in me."

And will you believe it, friends, I never remember meeting so many sweet people as I met that memorable Sunday of long ago! In my endeavor to scatter the perfume of the knowledge of God and the fragrance of Christ, and to keep my own soul sweet, I found a sweetness in other people that I can never forget.

So true it is that from all the servants of Jesus, there is a subtle effusion ever emanating for good or evil. It is either the Rose of Sharon that delights, or the root of bitterness that defiles (Heb. 12:15).

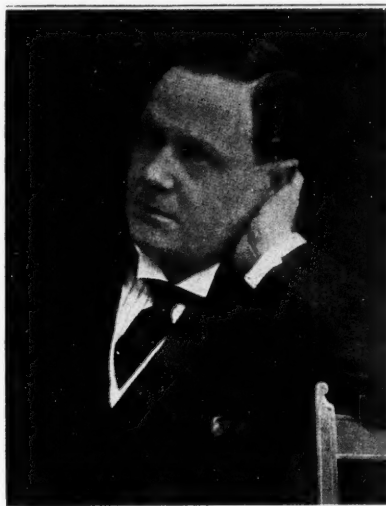
II

Perfumes are Not All Alike

I have seen acres of roses, jasmine, violets, heliotrope, and carnations growing in France, where most of the flowers which make our perfumes grow. The petals of these blooms are gathered by the peasants and carried to the factories. There they are treated by processes until they give up their sweetness. Some of the flowers, such as the rose, yield their perfume readily; but others, like the violet and jasmine, need special coaxing before they will part with their essence. But no two perfumes are ever alike. They are all different. You can pick out the essence of roses from the essence of violets anywhere.

Christians are just the same; no two in all the world are quite alike. Some have one kind of sweetness, some another, and we must not expect everybody to be sweet in the same way. But from all who believe in Jesus there ought to be some aroma drifting, like a rose-scent drifts from far away, to be a thoughtful fragrance to the weary hearts that labor in sin and a reminder of the Saviour's wonderful words, "Come unto me, and I will give you rest."

"Nothing is more fit," says Lord Bacon, "nothing is more fit than to know what be the flowers and plants that do best per-



Rev. Duncan McNeill

scent of the hedges and grass after a summer shower. But the sweetest and choicest aroma of them all is diffused, not by shrubs, flowers, or spicy woods, but by the noble, beautiful, saintly lives of the children of God.

The fragrance of the Christian is his spirituality, and the deeper his knowledge of Christ is, the sweeter his life shall be. When Christ dwells in our hearts by faith, the Holy Spirit becomes the Divine Apothecary, and He compoundeth the pungent aroma of the Rose of Sharon with the delicate fragrance of the Lily of the Valley; "of each shall there be a like weight: and he shall make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy" (Exod. 30:34, 35). And just as we love the flowers because of their smell, so do we love the child of God whose sweetness reminds us of Jesus. A breath of perfume and a wave of memory!

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one" (Gal. 6:1). In such a delicate matter the apostle knew that the one vital,

fume the air." And he speaks of violets, for instance, and musk-roses, and sweet-brier, and the three which, being trodden on and crushed, yield their odors, burnet, wild-time, and water-mints.

But for beauty and perfume nothing can ever put the Rose of Sharon to shame.

Jasmine is sweet and has many loves,
And the broom's betrothed to the bee;
But I make choice of Sharon's Rose,
For sweetest of all is He.

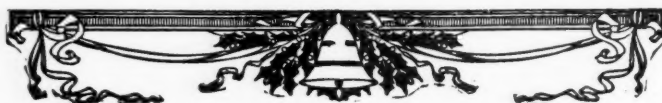
When I see the flowers appear on the earth, and the time of the singing of birds is come; when the fig tree putteth forth

we are the "fragrance of Christ grateful to God." The fragrance of Christ is the perfume of His people. The aroma of Jesus makes the smell of our garments like the smell of Lebanon, and so we scatter the perfume of His knowledge everywhere. In some of God's people, I am sorry to say, the scent is so faint that the world can hardly perceive it.

They are like flowers on a gloomy day—they are not yielding their perfume. Prayer is the only remedy for such a state. Prayer can the darkened cloud withdraw, just as it climbed the ladder Jacob saw; prayer gives

I am deeply indebted to its author, Samuel Reynolds Hole, sometime Dean of Nottingham and Rowchester, and now in "the land where the roses never fade."

I thank God for all the sweet Christian people I have known, whose love for Jesus made their own hearts like a garden of roses. How they have refreshed and restored my soul the judgment seat of Christ alone will reveal. Some of them were humble and obscure believers in Jesus, but their lives were very fragrant and their presence was like a breath of the perfume of God. They were born to blush unseen,



Mary's Perfume

By Rev. Christopher G. Hazard, D.D.,
Catskill, N. Y.

When Mary with sweet perfume filled the world
And fragrance shed upon all after time,
The waves about the Saviour's heart that swirled
Sank into peace, and courage rose sublime.

While others gave themselves to doubt and fear,
She came with understanding, loving loss,
Sustained His soul with sympathizing cheer,
And helped the lonely glory of His cross.

Therefore she sweetened all the coming days,
For this she holds imperishable fame;
Thus is she worthy of eternal praise
Who helped the Saviour bear and prove His name.

Fragrance

By Lillie I. Simpson, Troy, Ill.

He walked among his flowers,
The objects of his care;
And breathed the pleasant fragrance,
Of blossoms rich and rare.

His labor now was yielding
Those blossoms sweet and fair;
He reveled in their beauty,
As objects of his care.

Oh, life is like a garden,
And little children fair,
As tender plants are given
As objects of our care.

We sow seed in their childhood,
And tend them with our prayer,
And later have the fragrance
Of lives both rich and rare.

her green figs, and the vines with the tender grape give a good smell; when I consider the lilies of the field as they grow in rich profusion and regal glory—beside which the riches and glory of Solomon shrink and pale—I remember that just as the lily is among thorns, so is Jesus, the Rose of Sharon, among all these. "My beloved is white and ruddy, the chief among ten thousand. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His mouth is most sweet: yea, he is altogether lovely" (S. of Sol. 5:10, 13, 16).

Friends, let us ever keep in mind that

exercise to faith and love, and brings every blessing from above.

May the Holy Spirit enable us all to appreciate the honor and also the responsibility that is ours, to spread abroad the perfume of His knowledge everywhere. One day years ago, in Edinburgh, I opened a book lifted from the shelf of a book store, whose title, *A Book about Roses*, made me open it at the first page, and this is what I read: "He who would have beautiful roses in his garden must have beautiful roses in his heart." Many times since then have I read and re-read those words and that book, and with many others

but thank God, they did not waste their sweetness on the desert air. Beloved, let us keep in remembrance that many a humble and homely flower has a heavenly fragrance. For we are the fragrance of Christ.

III

Perfume Imparts Itself to Others

I know a mother whose son was a carpenter and cabinet-maker, always working among wood of all kinds. When he came home in the evening she could tell by the odor of his clothes with what sort of wood he had been working that day, beech, pine,

oak, or walnut. A celebrated Scottish divine used to tell of two paths that led to his boyhood home from the village school, one of which took him through the woods. His mother could tell which path he took to get home, because if he came by way of the woods he brought along with him a sweet breath of the spicy trees.

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its odor scented all the room.

"Who art thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"

"Nay! I am but a lump of clay."
"Then whence this wondrous sweetness
—say?"

"Friend, if the secret I disclose,
I have been dwelling with the rose."

You are not long in the company of those who dwell with the Rose until you detect the subtle and fragrant aroma. They love Jesus well and always, and He reciprocates and appreciates their love. "How much better is thy love than wine, and the smell of thine ointments than all spices. The smell of thy garments is like the smell of Lebanon." They who have won the heart of the Son of Man know how to win the hearts of the sons of men. They woo

us with their fragrance and we love them for their sweetness. They may be young or old, short or tall, dark or fair, plain or beautiful—we never notice these details. What really matters is that they are sweet, and so we love them.

In the town of St. Andrews, on the east coast of Scotland, I remember walking through the famous churchyard after visiting the graves of Samuel Rutherford and Halliburton and reading the quaint epitaphs on the tombstones. One of them I can never forget. After giving the name of a young maid who had died in her teens, this short sentence was carved: "She was so sweet." She had been dwelling with the Rose, and had caught some of His fragrance.

Those who are often with Jesus at the mercy seat in the prayer meeting, have sweet and fragrant lives. The sweetness of the blessed Saviour has imparted itself to them, and as they go they scatter the perfume of His lovely life. They are not always conscious of it, but those who spend a little time in their company are soon made aware of it.

In the Cowcaddens district of Glasgow where there is a teeming population of the poorest and humblest, Henry Drummond had his parish, and endeared himself to all by his indefatigable labors and self-sacrifice

on their behalf. He never tired visiting the sick and dying, he never hesitated to enter the disease-laden slums, no matter what hour the call for his services came to him. Late one Saturday night a poor woman begged him to come and see her dying husband.

"He's deen' sir," she sobbed; "he's no' able to speak to ye, and he canna hear a word he's that deaf; but oh, please come and see him."

"But if your husband can neither hear nor speak," said Drummond, "what use is it to visit him?"

"That's quite true, sir," the brokenhearted woman sobbed, "he canna hear you, he canna see you, but, oh, I would just like him to have a *breath o' you* aboot him before he dees."

She knew that Henry Drummond had the perfume of God's knowledge and the fragrance of Christ about him. He was dwelling with the Rose, for the Rose of Sharon was growing in his heart.

"He came and took me by the hand
Up to a red rose tree;
He kept His meaning to Himself,
And gave a rose to me.

"I did not pray Him to lay bare
The mystery to me;
Enough the rose was heaven to smell,
And His own face to me."



Ten Definite Gains for Faith

The following is copied from *The Essentialist*, organ of the Methodist League for Faith and Life, Rev. Harold Paul Sloan, D.D., editor. He is writing on "After the General Conference, What?"—Editors.

WE FULLY recognize that the situation is serious; that the schools of the church are largely arrayed against the faith of the church; that the leadership of the church is timid of the situation, and will be slow to take effective advantage of the definite doctrinal declarations of the General Conference; but in spite of these discouragements the cause of faith is advancing and there is much that even the humblest believers can do to accomplish the steadily increasing emphasis upon the historic faith to which the League for Faith and Life has set itself.

We will list a few of the definite gains that have been made by faith:

(1) There is a considerable increase in the volume of evangelical books which is coming from the press.

(2) There are a number of evangelical magazines, which are faithfully and persistently pointing out the distinction between faith and the new Unitarianism.

(3) The Moody Bible Institute, through its Extension Department, is doing a fine piece of educational work in this same connection in the great centers of population both winter and summer. It is good to notice a constantly lengthening list of

Methodist leaders upon this important platform.

(4) Princeton Seminary has not been turned over to be reorganized in the interests of Modernism.

(5) Asbury, Taylor, Wheaton, and other like schools are turning out hundreds of well grounded youths who understand the theological issue at stake, and who will be rocks against the further advance of unbelief.

(6) Modernism is showing less assurance and more tolerance than it did ten years ago.

(7) The doctrinal declaration adopted at Kansas City was far more definite than the one adopted four years before at Springfield, and it has been given very much more consideration.

(8) The lay leadership of the church, which has stood aloof from what it had carelessly regarded as a meaningless theological discussion—a preacher's dispute—is coming to see that the very foundations of faith are involved.

(9) The church is coming to understand the issue that it is facing; even the common people are beginning to grasp the fact that the great Christian words, while they are still being used, have been emptied of all their wealth of Christian meaning.

(10) There is a general recognition that Modernism has not and cannot produce evangelistic results. It was a product of speculative rather than of practical and impassioned thought; and its prac-

tical inefficiency is now widely recognized.

A great new age is in the making. Faith is coming back from its partial eclipse with renewed vitality. Its big ideas had become commonplace. Their denial has served a useful purpose; it has brought about their rediscovery. The Bible, the incarnation, the virgin birth, the resurrection, the atonement, justification, regeneration, will all have a new clearness of meaning, and a new appreciation because of the contest that has been forced upon the church. And in their coming back will be the rise of the long looked for and much prayed for *revival of religion*. Jesus said, "Sanctify thou them through the truth," and there is no other method of sanctification. The revival will come when the truth is preached with such power and definiteness that the Holy Ghost can use it and energize it.



**A Beautiful Christmas
Gift Card sent to a
friend with a Christmas
Gift Subscription will
make a most acceptable
gift. See page 193.**



A Group of Witnesses to the Lord of Glory

I. The Precious Knowledge of Christ

By Eleanor W. Carlile, Brookline, Pa.

GOD in His infinite love has revealed Himself to us through His blessed Son, our Lord and Saviour Jesus Christ. He Himself said in Matthew 11:27, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." As we study the life of our Lord we begin to comprehend the attributes of our Heavenly Father and thus God makes Himself known to us through His Son.

Very precious then is this knowledge of our Lord and Saviour Jesus Christ. We can only begin to know Him on earth, but when we reach the glory land, we will know Him more fully. What joy will be ours then! The apostle Paul considered the knowledge of Christ so infinitely valuable that he was willing to count all things but loss in order to win it (Phil. 3:8).

What will this knowledge bring to us? The spirit of wisdom, the hope of His calling, the riches of the glory of His inheritance in the saints, and the exceeding greatness of His power to us-ward who believe (Eph. 1:17, 18). Think of

having the assurance which such knowledge brings! This assurance may be ours in Christ Jesus if we truly seek to know Him.

Again, in Colossians 2:3 we read, "In whom are hid all the treasures of wisdom and knowledge"; not some but all treasures. Would we be truly wise? Then let us seek to know the Lord. Such wisdom may not bring us fame or renown, we may lead an inconspicuous and hidden life; but we will experience unspeakable joy in this heavenly wisdom. All problems will be solved by a higher wisdom than that of earth. All perplexing questions will vanish in the light of the knowledge of Jesus Christ. Knowing Him, it will not be hard to find His will for every detail of our lives.

Not only will we receive wisdom from the knowledge of our Lord, but our Father hath given unto us all things that pertain unto life and godliness through the knowledge of Him (2 Pet. 1:3). How comprehensive and sweeping is this statement, and note the Holy Spirit does not say that the Father will give us all things that pertain

unto life and godliness, but that He hath given us all things. We have them now, we who are born again and have been redeemed with the precious blood of Jesus Christ.

The question arises, How may we increase in the knowledge of Him? By two ways: the study of His blessed Word until it becomes a part of us, and through prayer. His Word speaks to us of Him from the beginning of Genesis to the end of Revelation. Reading each chapter from the beginning to the end of this blessed Book we will see our Lord revealed on every page. The knowledge of Him! Nothing can surpass it! The greatest desire of our hearts should be to follow on to know the Lord. "Then shall we know if we follow on to know the Lord" (Hos. 6:3). God grant that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen (2 Pet. 3:18).

"For mercy, love and favor,
Bestowed on us in grace.
We glorify Thee, Saviour,
And long to see Thy face."



II. "The Only-Begotten"

By William F. Bissell, Saxton's River, Vt.

IN JOHN 1:18 the apostle John tells us that "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

The paragraph is thus translated in the King James Version. The English Revised Version reads exactly the same. The American Revised Version is the same except that it has "who is in the bosom of the Father," rather than "which is in the bosom of the Father." The pronoun "who" is more personal now than the pronoun "which."

The first statement, "No man (or no one) hath seen God at any time," seems at first thought to be contradicted by some patriarchal and Mosaic history. We are told in the Pentateuch that God, or the Lord, or Jehovah appeared to Abraham, to Isaac and to Jacob. In the last chapter of Deuteronomy, the record says, "And there hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face." Yet Jehovah, or

Jahweh, may mean Christ, the Son of God, rather than the Father.

The unique expression of John in 1:18 does not appear in any English biblical translation, but rather in the original Greek. There it is "the only begotten God," which is literal, rather than "the only begotten Son."

The American Revised Version margin says, "Many very ancient authorities read God only begotten." Westcott and Hort, who have the best Greek text extant because they have compared all ancient authorities and have given to us the text which all the circumstances seem to warrant, reads *monogenēs Theos* (only begotten God) rather than *monogenēs huios* (only begotten Son). (It is difficult to get English letters which are exactly equivalent to the Greek letters.)

Why have the translators not translated the Westcott and Hort text literally and exactly as in other places? Two answers suggest themselves: first, great respect for the King James Version which so many

like; and second, a slight Unitarian tendency.

Yet they have not shown so great regard for the King James translation in other places and have translated with absolute literalness generally.

A Unitarian Slant

But why does anyone think that there is a possible slight Unitarian tendency? Because the literal translation, "only begotten God," is the strongest testimony contained in the Bible to the deity of Christ.

"Only begotten Son" implies the full deity of Christ, but does not express it quite as clearly and strongly as "only begotten God." A full, complete son has all that his father has.

If Christ is the only begotten Son, the full Son, He has everything that God the Father has. He has eternal pre-existence as well as eternal subsequent existence. He is the express image of the Father's person, which implies another person. He

has all the wisdom, the righteousness, the justice, the love and mercy of the Father. These things are clearly implied in the expression "only begotten Son." They are more strongly implied in the words "only begotten God."

"Only begotten" implies that the person of

the Son is distinct from that of the Father. "Only begotten God" implies deity along with distinction of persons. Origen was shaky on some points of theology, yet he has given us one term in description of Christ which will live. It is "eternally begotten."

One is at a loss to know why the trans-

lators did not give us the literal English for the Greek as they have done everywhere else or at least in almost every other place. A clear, positive, exact translation of the original Greek would be a help to the more thoughtful readers of the New Testament.



III. Christ as Seen in the Eighth of Proverbs

By Rev. T. J. Knight, Cornelia, Ia.

IN THIS chapter we see the Lord Jesus Christ in His relations to the Father and to the human race. There are some startling things told about Him.

Perhaps the most startling is His existence before time began. He took part in the making of all the systems of the universe. Then there is a peep into the family of the Godhead, Father and Son. The Son was brought up with the Father, lived with Him, rejoiced with Him. And when the earth became populated with people, He delighted to be among them.

It is a wonderful thing to know that our gentle Jesus, the humble Galilean, who took little children in His arms and blessed them, is the very same who was with God in the beginning and helped to fix the stars and make the worlds! "The same was in the beginning with God, and all things were made by him."

Jesus Christ was as much at home arranging a solar system or making a world as He was when healing a sick boy or listening to the call of a hungry multitude for bread. He always was the same all-powerful and loving friend. He delighted with the children of men when He was with His Father making worlds, just as He loved them when He died on the Cross to save them.

But the greatest thing He ever did for us, the most wonderful without exception, was to break through the mighty wall that separated us from God, cross the fixed gulf that lies between, and die on the Cross to bring us back to heaven. We cannot understand this matchless power, endurance and love. We can only wonder and adore.

"When he prepared the heavens, I was there: . . . when he appointed the foundations of the earth: then I was by Him, as one brought up with him" (vv. 27-30). These are things we do not understand, but we accept them because God tells us they are so.

Christ Jesus brings to us most extraordinary gifts and favors, love, riches, honor, fruit, substance and full treasures (vv. 17-21). The love that Jesus gives is the greatest that the world has any knowledge of, and He offers this love to all who "seek him early" (v. 17).

He stands in the high places, in the way of the places of the paths. "Unto you, O men, do I call" (vv. 1-3). All through the ages a cry has been going out to men calling them to repentance and salvation. God has spoken to them by the prophets, and by signs and wonders, and various other ways; but now speaks by His Son. And that message is being broadcast over

all lands and carried along the lanes of every city and town the world over.

Jesus Christ was always pleased with mankind. When He was busy with the world affairs He "delighted to be with the sons of men" (v. 31). It surely was very gracious and very wonderful of Jesus on His high and glorious throne to notice the little creature man. And so to love him as to delight to be with him!

In verses 27-31, there is a mental picture of the Father and Son, Jesus Christ living and working together. They were fixing the heavens, arranging the clouds, the sea and the earth. And the sons of men are mentioned in this connection, so no doubt they counsel about him—his fall and the means of his salvation.

Jesus Christ has thorough knowledge of all the things in the world and controls them (vv. 14-16).

"Whoso findeth me findeth life, and shall obtain favor of the Lord" (v. 35). That is the way to get into the kingdom of God and obtain all these great blessings, simply through Christ. And He is not hard to find. They "that seek me early shall find me" (v. 17). On the other hand, "those that hate me love death and wrong their own souls."

Find Christ, get life and all these great and glorious blessings. Reject Christ and wrong your own soul forevermore.



IV. Not Holding the Head

By Rev. Owen Philips Eaches, Haddonfield, N. J.

THIS expressive phrase is found in Colossians 2:19. In the Colossian church an element had fallen into a grievous heresy, placing angels and created beings in place of Christ. In western Asia Minor, Gnosticism, a salvation through knowledge, disparaged a salvation through faith in Christ. Christ was robbed of His Creatorship by emanations from the Godhead, and angels and second rate deities took His place.

Bengel has this wise word, "He who does not hold Christ solely and supremely above all others, does not hold Him at all." With a wrong conception of the person of Christ there came an imperfect worship, a perverted creed, a sensuous life, a wrong view of salvation.

Paul thinks of Christianity as revealed in and summed up in Christ. He is the foundation of the personal Christian life, the

Head of the Church, whose teachings are for the creed of the Church, whose death is for salvation. Paul's one counsel for all the Colossian errors is—Get back to Christ. Get up to Christ.

The Hammer of the Reformation

The same Pauline counsel was needed by the Galatian churches. Paul speaks of them as having been led to hold another gospel, another kind of a gospel. Paul had given them good news through Christ alone apart from baptism, church, liturgy, rites, creeds. And then false teachers had tacked on circumcision, so that salvation depended on Christ plus circumcision. This was in effect to destroy Christ's work and tear down the Cross.

Luther made use of Paul's letter to the Galatians to become the hammer of the Reformation. If Paul were to write a letter to 1928 Christians and churches, he

would bid all sacerdotalism, high churchism, ritualism holden to baptismal regeneration, to hold fast to the Headship of Christ. He would not disparage rites, He would oppose ritualism.

There are today over 300,000 professing Christians who hold to a salvation effected by baptism.

Prayers today are offered through saints like Peter and Paul, and worship is given to the Virgin Mary, all dishonoring Christ.

The book, *The Glories of Mary*, used in Spain and Catholic countries, constitutes a Mariolatry, not a Christianity. The reverence given to the uplifted wafer in the mass, the adoration given to it as a part of the perpetual sacrifice of Christ, takes away from the honor due to Christ alone. Every system of philosophy or theology that strips Christ of His power to speak in an authoritative way, is denying the Headship of Christ.

Emerson's View of Christ and That of Paul

Ralph Waldo Emerson said that Christ was a good teacher for his age, but the next century may give a Messiah with a better message. Professor Lakes, of Harvard Divinity School, said lately, that we believe some things that Jesus said, but we do not believe them because He said so. Christ to him is not worthy of a supreme Headship.

We know the kind of a head Jesus was to Paul. He was Creator, divine, sinless,

upholder of nature, embodiment of the truth, in whom the Godhead dwells in a bodily way. Dr. Shirley Jackson Case, of the Chicago University Divinity School, says of Jesus, "He was a person of impressive personality."

There is a deep gulf between the conceptions of these two teachers.

What Would Drive Christian Science from the World

Without bitterness it may be said that the followers of Mrs. Eddy are not following the Headship of Christ. He recognized

the reality of things, the presence of disease and death, of wickedness, moral evil.

Mrs. Eddy in one sentence strips all of these realities of their meaning and converts them into a crooked way of thinking. There can be no Saviour because there can be no sinner. There can be no evil because there is nothing apart from God. The publican's prayer finds no place in the world.

A sight of Jesus Christ will drive Christian Science from the world. He brings a sense of sin and forgiveness, holiness, heaven.



"Roads to the City of God" or Jerusalem 1928

By Rev. William H. Hockman, D.D., Director of the Missionary Course
of The Moody Bible Institute of Chicago

MR. BASIL MATHEWS has given an interpretation of the international missionary gathering held at Jerusalem during Eastertide of this year, in a volume entitled, *Roads to the City of God*. Inasmuch as the book contains a somewhat lengthy foreword by Dr. John R. Mott, chairman of the conference, we may receive the contents as being an authoritative expression on behalf of the International Missionary Council, under whose auspices the gathering was convened.

Many of our readers are doubtless familiar with the name of Basil Mathews as the author of several telling books, particularly *The Clash of Color*, that have revealed the author's unusual powers of penetration, as well as peculiar gifts in forceful expression. Residing at Geneva, Switzerland, as the international literary secretary of the Y.M.C.A., Mr. Mathews is now, in conjunction with other literary activities, serving as editor of *World Youth*.

How Promoted

The Jerusalem gathering was organized by an advisory group known as the International Missionary Council. A brief review of the development of this body might not be out of



Garden of Gethsemane and Mount of Olives from the Eastern Wall—Jerusalem.

place here. From the Edinburgh Conference in 1910 there issued a movement toward world-wide organization of all Christian forces, with a view to systemati-

cally remaking the whole world order into one great common brotherhood, in which Christian ethics would be the law of both public and private life. As chairman of the acting committee, Dr. Mott has succeeded in the intervening years in effecting the organization of national or regional councils in a large number of the "sending" countries and also on the mission fields. These national councils have sought to link up and promote the co-operation of all missionary interests and activities within their respective areas.

Growing out of these national councils and vitally related to them is an international council, that reflects their united purpose, and in turn counsels and advises, directs and promotes, from a vantage point of world-wide vision and contact. This International Missionary Council, of which Dr. Mott is chairman, has offices in London, England, with a staff of efficient secretaries, and issues an important magazine entitled *The International Review of Missions*.

Personnel

The make-up and complexion of the Jerusalem gathering with its 240 delegates from fifty different countries, was interesting indeed. There was a strong touch of flowery romance in

the variety of national costumes and diversity of mother tongues, nor was the variety any less marked in matters of intellectual outlook. The platform was broad enough to accommodate native leaders of all communions from China, Africa, India, Japan, Korea, and Latin America, while the nine bishops present represented Japan, Nigeria, Persia, Palestine, Britain and America. University presidents, professors, and mission administrators were there from Berlin, Harvard, London, Yale, Peking, New York, Changsha, Lucknow, Cambridge, Edinburgh, Rio de Janeiro, Cape Town, and a score of other metropolitan centers. The industrial world was represented by a specialist from the international labor office of the League of Nations. All who are familiar with such broad undertakings as the Federal Council of Churches, Inter-Church World Movement, Y. M. C. A. and Y. W. C. A. will readily understand the wide inclusiveness of an international gathering promoted on similar lines. The majority of delegates were naturally of a liberal turn of mind, though conservative members were also present.

World Outlook

The prevailing sentiment of the conference touching the paramount missionary problems of the day will be discovered to be essentially those commonly held by the more liberally inclined leaders who gave shape to the gathering. It must be understood that this was not an assembly for the study of the Bible. To have introduced any discussion of Bible doctrine, particularly of prophecy, would have wrecked such a conference.

An attempt was made to make an intelligent and inclusive survey of world conditions at the present hour, and work out some adequate program for effective and rapid world Christianization. From the records of the conference it will be discovered that "world Christianization" or the "Christian movement" refer more to Christian socialization rather than to personal salvation. Consideration was given to such topics as Inter-racial Relationships, The Indigenous Church in the Mission Field, Industrial and Social Justice, Propagating Christian Ideals, etc. Regarding the changing attitude of many minds toward the non-Christian systems, such as Islam, Hinduism and Buddhism, Dr. Mott, chairman of the Jerusalem Conference and also of the International Missionary Council, is quoted as recently stating in a large representative gathering: "The attitude is changed from what it was in my college days. Instead of that old attitude which I would characterize as negative, destructive, militant and unappreciative, we now discern that the missionaries and national leaders look upon these non-Christian religions in a positive, constructive, irenic and sympathetic manner. This does not involve compromise of their distinctive point of view and that which is supreme in their own faith."

A few quotations from conference addresses, as reported by Mr. Mathews, will serve to indicate that this viewpoint largely predominated in the conference.

"When it comes to real grips with the problems of the non-Christian systems, it is not just Islam, Hinduism, Confucianism, or Buddhism, that holds the attention, but

it is the materialist 'secular civilization' that has itself sprung up in the midst of Western Christendom that is seen to be the enemy."

"The spiritual elements in religion everywhere thus ally themselves with the Christian message in opposition to materialism in all its forms."

"This monstrous hydra-headed menace of materialism loomed, for the council, above all other enemies. It was seen that all over the world millions are drifting not only from Christianity, but from Hinduism, Islam, Buddhism, Confucianism and Animism. They are shedding what faith they have had and are finding nothing in its place."

"While Christianity challenges Hinduism at the base, Hinduism challenges Christianity at the top."

"Sadhu Sundar Singh, the Christian fakir known all the world over, is reported to have said that if his saintly mother, who is entirely a product of Hinduism, is not in heaven, he would politely but firmly refuse to enter that place."

"Have we saints? So has Hinduism. Have we men at peace with God? So have they. Have we men who fight for righteousness? So have they also."

"It is disappointing that the younger (missionary) churches have not produced a single respectable new heresy," Bishop McConnell humorously lamented.

"Since the material forces of the world, financial, political and others, were organizing themselves increasingly on a unified world basis, it became clear that there is a strong need for an international missionary organization on a well-developed plan. Many world situations involving missions—such as slavery, forced labor, opium, religious freedom, etc., can only be handled internationally. How can relations with other international organizations be handled adequately save by an international missionary body? The unity of idea, of objective, and of spirit already existing across the world among Christians can at this stage not be expressed, and a co-operative work for expanding Christian missions cannot be organized save through an international organization."

It is refreshing to note that conservative voices were not wholly silent, but raised their note of testimony on many important issues. Dr. Julius Richter, for one, raised a strong protest against the prevailing wave of syncretism and made a passionate plea for fidelity to the Old Book and the divine gospel. He asserted that the redemption of mankind could only be based upon the absolutely unique acts of God, and urged that "the Christian church should stand decidedly and even stubbornly with both feet on this unique way of salvation proclaimed with one voice by the whole Bible."

What Authority?

In literature issued by the promoters of the conference it is assumed that the gathering officially represented the organized Christian church of the entire world. The conference evidently considered itself as being the true and authoritative successor of the apostolic group that constituted the first council of Jerusalem nearly 1900 years ago. The delegates descended the slopes of the Mount of Olives after the

closing session with full confidence that the deliberations had been inspired and directed by the Spirit of God. They believed that the findings and conclusions to be sent forth to the world-wide Christian forces represented the divine mind at the present juncture of world affairs regarding the responsibilities of the church and the immediate program to be followed.

While there is apparently no suggestion of the council arrogating to itself exclusive authority in the matter of discovering or interpreting the divine mind, or of claiming infallibility or finality in the conclusions reached, it must be candidly admitted that large numbers of the Christian fellowship throughout the world will undoubtedly regard the gathering as being convened and guided by very special Providence and hold its findings and suggestions as being the most recent and complete chapter in the unfolding of the divine purpose and plan for the race.

That the thinking and activity of the world-wide Christian movement will be profoundly affected by the opinions and decisions formulated at Jerusalem, is perhaps inevitable. Certain Christian periodicals, magazines and books will quote Jerusalem 1928 in an authoritative fashion for years to come, while many church assemblies, conferences and missionary organizations will likewise give weight to its findings and shape their policies and programs accordingly. It is safe to venture an opinion that a vast number of mission study groups will be giving far more time and consideration to the pronouncements of the council than the study of anything found in the New Testament.

The Sum of the Matter

As indicated above, many will undoubtedly accept the opinions of the conference with the weight of final authority. On the other hand, many others are finding it difficult to frame language sufficiently strong to express their disapproval and condemnation. What shall be our attitude in the matter?

It is well for us to bear in mind that no movement, organization or gathering can ever be so absolutely perfect as to be free from defects or exempt from criticism. On the other hand, it is only fair to assume that no gathering of serious-minded men would likely convene for a week in an atmosphere of prayer without having at least some modicum of good to their credit.

While we may challenge many of the positions taken by the conference, and feel profoundly convinced that many items in their world program are based upon a mistaken interpretation of both Holy Scripture and human events, we may nevertheless find much of real value in the discussion and findings. Many viewpoints are brought forward and many factors emphasized that every intelligent missionary should ponder well. Not a few extremely important problems, only dimly apprehended by a great host of missionaries but of vital relationship to success in every mission field, have been brought out into clear light by the conference, and should be pondered carefully by every prospective worker abroad.

A student of world missions might perchance learn things of great value from

(Continued on page 180)

Christ, the Secret of God

By Rev. F. W. Pitt, London, England

Who can by searching find out God,
Or fathom what He hath concealed,
Or trace the pathways where He trod
His lone sublime Elysian field
In light and glory unrevealed;
When, all in all, He reigned in some
Grand privacy of godly state,
And gloried in the things to come,
And pondered what He would create,
And cast o'er chaos line and plumb
To draw the future's estimate?

Or, who His goings-forth can show
When time's strange enterprise began,
And earth went gliding to and fro
Across the sunlit azure span
The garden and the grave of man?
Who heard the fiat from His lips
Resolve creation's awful scheme,
Which, like an argosy of ships
Emerging sudden in a dream,
Put forth tow'rd earthquake, storm, eclipse,
Life, death and destiny's dread theme?

My soul cries out for Thee, O God!
Behold they say: "Lo here! Lo there!"
I gaze upon the silent sod
And listen to the whispering air
Believing Thou art everywhere.
In rock and soil the prints remain
Of Thy processions passing by;
The music comes and goes again
Of hallelujahs in the sky;
But Thou Thyself where dost Thou reign
So far away and yet so nigh?

I cannot find Thee! Yet by all
Thy wondrous purposes of good,
Thy tender care for great and small,
I know Thee and have understood
By grace divine Thy Fatherhood,
For He whom God the Father sealed
Of every secret is the key.
Without Him all lies unrevealed
In deepest, darkest mystery;
But in His light all secrets yield
Of time and of eternity.

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Our Perils and How God Delivers Us

By Rev. George H. C. Macgregor, Aberdeen, Scotland*

WE DEALT, first of all, with our temptations and how the Lord delivers us out of them. We dealt with our sorrows and how the Lord in the midst of our sorrows comforts us. Now I want to deal with the subject of our perils and how our God keeps us.

I want to give you the truth, not from passages in the Bible so much as from words in the Bible. Often we can best learn God's thoughts about a thing from the words used when He is describing it. If you will study the words of Scripture from Genesis to Revelation, the places they occur, the way they are used, the conviction will grow upon you that God's Spirit has to do not only with the Bible as a whole, but with its very words. You will realize that no doctrine of inspiration is adequate which ignores the use made of these particular words.

Look up the words the Bible uses regarding sin and prayer. And how beautifully the doctrine of divine keeping is enshrined in the words that the Bible uses of the idea of keeping!

The word "keeping" is a favorite word in the Bible; the references to it occupy four long columns in Strong's Comprehensive Commentary. I want to take only the words that are applied to God and to use them as a revelation to our souls of the manner of the divine keeping. Every one of us would be stronger and better if we realized more perfectly how our God is to keep us.

Now I find that in the various passages where "keep" is used there are eight primary words employed. In these eight words we have several lessons taught us about our God's keeping of His children.

God a Protective Power

The first that I shall draw your attention to is to set the keeping power of God before us as a *protective* power. The first thing God does is to keep evil from getting at us. The Bible says that human evil is part of a wider system of evil and that against a child of God who wants to be holy there are terrific forces operating. Many of us think that we are beset with evil, but forget the keeping power of Jesus Christ. For every one trial and trouble that touches us ten thousand would otherwise reach us. The first lesson we have to learn about the divine keeping is that it wards off evil and keeps us away from it.

There are three things taught us about this divine preservation. First, God places us in a fortress and hedges us around. A place where the enemy cannot get at us. He places us in Christ as our keeper and He will keep our souls.

The next thing the Lord does in keeping us is to put a garrison into the fortress

that it may be watched. We might be in Christ and yet be overcome through drowsiness and a want of watchfulness. The fortress may be strong and yet not properly defended, so God having placed us there puts a garrison in it (Phil. 4:7). He keeps us with a garrison from the assaults of worry—one of the most subtle of temptations and one which no wall will keep out. We are to be delivered by the peace of God implanted within us to save us from that very thing. In 1 Peter 1:5 we are told that thus we are kept.

The Garrison Within

What is the garrison which the Lord places in the fortress? What is the care

This is the third of a series of shorthand notes of five post-conference addresses given at Northfield some years ago and not otherwise reported



which the Lord gives to His children so they may be safe in Christ? Surely it is the blessed Spirit of God. This is the point which some of you have not grasped yet, but it is the point you must grasp if your life is to be strong and peaceful.

How often I have heard Christian people say, "I know I shall be kept safe if I abide, but the trouble with me is I cannot abide." You cannot abide, you cannot do that any more than any other work, but within you dwells the Holy Spirit whom God has given for this very purpose that your life shall be kept always turned towards Christ. It will then be infinitely easy for us to live a life of unbroken fellowship with God.

The third thing brought out by the words is that God, having placed us within the fortress and put within us this strong guard, keeps unceasing watch over us to see that the fortress is not stormed.

Perhaps some of you have pet dogs. Have you ever entrusted the keeping of your coat to a dog? The dog never loses sight of that coat. You may think he is

asleep, but if any one tries to take away that coat they find he is wide awake. That is the way God keeps us. "He that keepeth Israel slumbers not nor sleeps." If we remembered that our lives would be more peaceful.

There is a word in the Old Testament that used to terrify me and that is, "Thou God seest me." Now that to me is one of the most blessed texts of the Bible. "Thou God seest me" with infinite love, with infinite compassion, with infinite desire for my holiness and deliverance. God is keeping unceasing watch and no evil can befall me. The Devil cannot take advantage of God. God is never taking His eye off from us. His love is following us, over us all the day. It enables us to live far more in peace than we do.

That is the first side of the divine keeping. He keeps evil from us by putting a hedge around us, by putting a garrison within, and by keeping unceasing watch over every thing.

God a Restraining Power

There is a second aspect of the divine keeping. We learn that not only God keeps evil from us, but that in the exercise of His keeping power He keeps us from getting at the evil. We are our worst enemy and oftentimes gratuitously we run out of the fortress toward the evil outside, so God's power in keeping us from peril is a *restraining* as well as a protective power.

Have you ever realized the tenderness of the Lord in restraining you? "Keep back thy servant from presumptuous sins" (Ps. 19:13; 2 Thess. 3:3). In both these cases the aspect of the divine keeping which is emphasized is that to which I have drawn your attention.

Have you ever recognized that this is the explanation of many a sorrow and many a sickness that has come into your life? Sickness is oftentimes an incident of the keeping power of God. Financial trouble often comes to us in the keeping power of God. God sees that one of His children is setting his heart on money, that it is taking possession of him and that it is working mischief with his spiritual life. God comes and sweeps the money right out of his life.

Man talks about punishment. That is not punishment. God is pulling him back from the peril of which he was not conscious. In the same way we have found the explanation of many a sorrow. It is often shielding us from setting our affections on things that are on the earth. We must learn to look for God's keeping power not only in protecting us from evil but restraining us from sin.

God a Perpetual Keeper

The last thought that comes out from the study of these words is that the keeping power of the Lord is of such a character that it always results in the salvation of those who are kept. When the

*Mr. Macgregor later was transferred to Trinity Presbyterian Church, Notting Hill, London, where he died.—Editors.

Lord takes His child into His hand He is never going to let go. The keeping is to be a perpetual keeping. It is to be a keeping that is to issue in the salvation of those who are kept.

Shall we face life with the remembrance of these things? One is so anxious that from a convention like this you will go back profoundly hopeful with every fear swept out of your life; not only desiring, not only hoping, but being absolutely certain that your life after this is to be victorious. Will you remember to engage in

all the duties of life as in the hands of God who is pledged to accomplish your salvation?

"Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ."

"They shall never perish, neither shall any one pluck them out of my hand."

"The Lord is faithful, who shall stablish you, and keep you from evil."

If you will turn to John 17 you will see that in that wonderful chapter all I

have said is written down for us. Our Lord Jesus Christ intercedes with the Father, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." And then he tells, "Those whom thou hast given me I have kept."

Oh, enter into the blessedness of it!

"Thou wilt keep him in perfect peace whose mind is stayed on thee."

"Trust ye in the Lord forever: for in the Lord Jehovah is an everlasting rock."

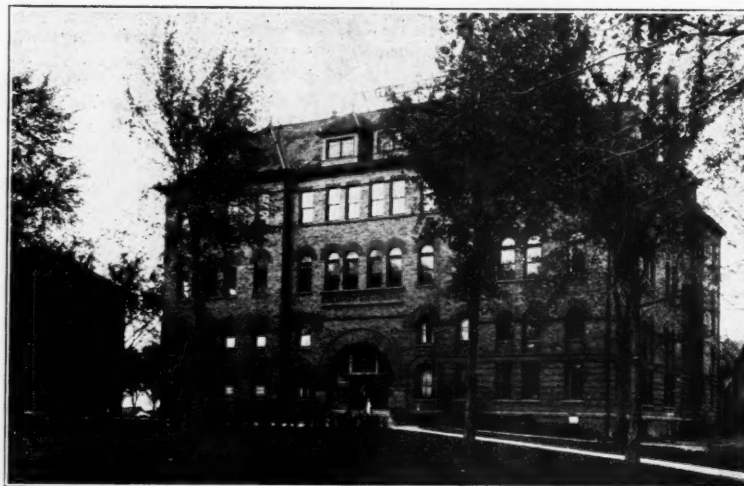


A Brief Message from Des Moines University

By President H. C. Wayman

Des Moines University has opened its second session under the new administration, with an increased enrolment over last year. This will be gratifying to the many friends who have been watching with considerable interest the progress of a university committed to the plain teachings of the Bible; and to opposition of the theory of evolution as applied to the creation of man, and to the development of his moral and spiritual nature. The increase in the student body justifies the prophecy of those who have sacrificed to make this institution possible—that, throughout the United States, there are many parents who are anxious to find a university to which they may send their children and feel sure their faith will not be undermined.

The students in Des Moines University, coming from many different states and foreign countries as well, evidence a real determination to make university life what it should be. Mention should be made of the fact that the students of the university are delighted with the opportunity of having a school without fraternities and sororities and other social "cliques." The faculty and student body are one large family, in which social and cultural life is not overlooked. Already great interest is manifested in the literary societies and study clubs, which have been organized since the other groups have ceased, or are ceasing, activities. This makes a wholesome, demo-



Science and Art Building, Des Moines University

cratic, and spiritual atmosphere, in which students may grow and develop in keeping with the ideals that obtain at home and in their home churches.

the Lord will make possible the success of such a school, and also that we who are here may carry on the work in such a way as to merit His confidence and love.

In the student body there are about fifty preparing to be ministers and missionaries. We are glad to say that in this number many are graduates of the Moody Bible Institute. These students manifest the same spirit of consecration that I have seen manifested by them wherever I have gone. We hope to have an increasing number from the Moody Institute who desire to continue their studies.

We appeal to the many friends of real Christian education, to pray that

We shall be pleased to send sample copies of the Moody Monthly to your friends if you will forward us a list of those whom you believe will be interested. This offers you the opportunity to help us build a greater subscription list and to extend the usefulness and blessings which the Moody Monthly brings to the homes of its readers. Will you assist us in this great work by forwarding your list to-day? Address it to the Moody Monthly office, 153 Institute Place, Chicago, Ill.

You will also find the advertisement on page 193 of special interest.—*Publication Manager.*

What Is Intolerance--- And What Is Religion?

An address delivered on Reformation Day (Sunday, October 28)

By Rev. James M. Gray, D.D., and published by request

THE United States of America boasts, and rightly so, of its civil and religious liberty.

The Constitution provides that Congress shall make no law respecting an establishment of religion or prohibiting the full exercise thereof or abridging the freedom of speech or of the press, and every true citizen stands foursquare on those principles. Whether it is Roman Catholicism or any other form of Christianity, or whether it is some other religion than Christianity altogether, a fair-minded electorate will raise no ban against a candidate for office solely on the ground of his religion.

Take the Roman Catholic religion in particular. The Roman Catholic church believes the Bible to be the inspired Word of God. It believes Jesus Christ to be the eternal Son of God, that is, He is Himself the Very God. It believes human redemption from sin to be based on blood atonement. It believes in eternal, conscious retribution and rewards, and it believes in other fundamentals of the Christian faith the same as orthodox Protestantism believes.

What Is Intolerance?

Intolerance is an unwillingness to tolerate opinions or beliefs contrary to one's own opinions or beliefs. Therefore, how could intelligent Protestants consistently entertain intolerance against a candidate for public office whose religion was fundamentally the same as their own?

But it may be said that Roman Catholicism believes some other things. It believes in transubstantiation, the real presence of Christ in the sacrament of the Lord's Supper. It believes in prayer to the Virgin and to the saints. It believes in confession to a human priest. It believes in purgatory and prayers for the dead. This is indeed true, and Protestants as a class would prefer not to see in the White House a President who so believed. Some would vote against a candidate on that ground no matter to what party he belonged. But if that were all that could be said against a candidate for the presidency because of his church connection, would it raise an opposition to him as intense, widespread and bitter as that expressed in the present political campaign? Would church bodies be passing resolutions on the subject as at present, if that were all that could be said against Roman Catholicism? Would senators and representatives be debating it in Congress? Would constitutional lawyers be declaring against it in the periodical press and in the publication of books? Would party ties be ruthlessly set aside as at present if there were nothing more objectionable than that?

I think not, and for the simple reason

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

—Galatians 5:1.

among others, that there are Protestant sects which hold to and practice some of the things here named, and one Protestant sect at least, holds all of them, I believe, and makes them to some extent a part of its doctrinal belief and its form of public worship. Therefore, I repeat that on the part of intelligent Protestants there could be no spirit of intolerance against Roman Catholicism simply as a religion, as the word "religion" is commonly understood.

II

But let us consider further evidence of this. Let us take an illustration from a Christian denomination which is the theological antipode of Roman Catholicism, namely, Unitarianism. Sixteen years ago a Unitarian president occupied the White House, and Unitarianism is far more objectionable theologically to orthodox Protestantism than Roman Catholicism is. Unitarianism does not believe in the Bible as a divine revelation. It does not believe in the Godhood of Jesus Christ, or in His sacrificial atonement, or in other doctrines vital to evangelical Christianity at least. But was any serious opposition ever made to Mr. Taft on the ground of his religion? Did we ever hear the cry of intolerance or bigotry raised in any serious way against him as it is raised today? Certainly not. Therefore I again ask, must there not be something more in Roman Catholicism than simply its religion which explains the present deep and widespread agitation?

Just what that thing is will emerge as we now consider a third Christian denomination, which in a sense, stands between Roman Catholicism on the one hand and Unitarianism on the other, that is Quakerism. One of our presidential candidates is a member of the Society of Friends, a Quaker, and an ex-Congressman is on record as questioning the advisability of his election on that ground. Quakerism is opposed to war even in self-defense, therefore what would be the attitude of a Quaker president who by virtue of his office is commander-in-chief of the army and navy? Would he neglect preparedness and embarrass the country in the event of war?

Quakerism vs. Roman Catholicism

The *New York World* asked Mr. Charles C. Marshall to express an opinion on that point. The *World* as you know, is the leading organ of the political party to which one of our candidates belongs, and Mr. Marshall is the *New York* lawyer who wrote that timely and invaluable book

entitled, *The Roman Catholic Church in the Modern State*. This book which was reviewed in the *MOODY BIBLE INSTITUTE MONTHLY* last July has brought the most important of the papal utterances within the reach of the ordinary reader.

The *New York World* may have supposed that Mr. Marshall would stultify himself when he was faced with Quakerism vs. Roman Catholicism, but such was not the case. "Mr. Hoover's situation," said he, "is relieved by two fundamental principles of his church. One is the principle of the 'inner light' or the freedom of conscience as a guide in matters of morals. And the other is that the sole and ultimate authority of his church is the membership of the church itself acting at a general meeting."

"On the other hand, just as Mr. Hoover's situation is relieved by two fundamental principles of the Quaker church, so his opponent's situation is embarrassed by two fundamental principles of the Roman Catholic church. One is that the freedom of the human conscience is limited by the supremacy and infallibility of the Pope in matters of morals where the State claims jurisdiction, and the other is that authority is entirely withdrawn from the membership of the Church and established in the Pope personally, and as it is said, by a divine ordinance."

While therefore Mr. Hoover may renounce a belief of his church according to the principle of "inner light" and his right of conscience as an American citizen, Governor Smith has not the same liberty. That is to say, Governor Smith has the same liberty as an American citizen, but he has not the same liberty as a Roman Catholic.

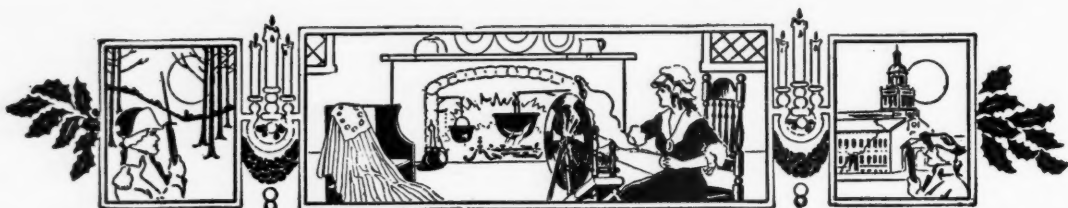
And we are not compelled to guess at this, for the situation itself reveals it. For example, when Mr. Hoover accepted the nomination to the presidency, his church at Palo Alto, Calif., felicitated him and granted him a dispensation in the premises.

But was such a dispensation granted Governor Smith? By no means. The very opposite is the case. No matter what American Roman Catholics may say, the only question is,

What Does the Pope Say?

The Pope speaks for the entire church. All the Catholic priests and laymen of the United States are a mere cipher when it comes to deciding what shall be believed and what shall be done by Roman Catholics.

And in this case the Pope has clearly and promptly spoken. As early as last January, just six months after Governor Smith's reply to Mr. Marshall appeared in the *Atlantic Monthly*, the Pope, by an



encyclical of that date, reaffirmed that the Roman Catholic church alone retains the true worship, and that every one who does not enter it is a stranger to the hope of life and salvation. He reaffirmed that the infallible teaching power of the Pope was determined by the Ecumenical Council of 1870, which decreed that "by the appointment of Jesus Christ the Roman Catholic church possesses a sovereignty of jurisdiction by which all its members are bound to submit to the Pope in matters which belong to morals under the penalty of the loss of salvation."

It is thus seen that American opposition to a Roman Catholic president is based on something more than his religion, as that word is used to express the beliefs and the worship of the Protestant sects, whether orthodox or heterodox. It is based on something more than intolerance and bigotry. As Dr. Jefferson, of New York, said, "Multitudes of Protestants are afraid of the Roman Catholic church because of what the popes have said in regard to the relation of Church and State" (i. e. in matters of morals where the State claims jurisdiction). Hence the demand which is now being made by the secular press and the politicians, "the demand that the discussion of these matters be suppressed on the ground that they are an exhibition of intolerance and bigotry, is an amazing invasion of the American right of free speech, and is itself an exhibition of intolerance and bigotry at their very worst" (Marshall).

III

I have quoted Dr. Jefferson as saying that "multitudes of Protestants are afraid of the Roman Catholic church because of what the popes have said in regard to the relation of Church and State."

Now what has the Pope said about the relation of Church and State? We have not far to go in order to find out. He has made no secret of it. There is no occasion for any "whispering" campaign in this case. If the Roman Catholic church has not hesitated to speak out, why should Protestant Christianity hesitate to do so?

There is documentary proof from Roman Catholic sources for example, that the theory of the "Two Powers" as it is known, is a living, animating principle of political life in the modern State today as truly as it ever was. This theory is that papal sovereignty includes the civil as well as the ecclesiastical domain, and that this sovereignty is of divine right, that is to say, it is something that was created by God and vested in the supreme pontiff as His vicegerent. To illustrate:

"The population of the United States is 100 million let us say, of which about 20 million, or one-fifth, belong to the Roman Catholic church. Now according

to this theory the charge of the 100 million is appointed between the State and the Roman Catholic church exclusively, while all other religions or ethical societies are absolutely excluded from the imperial partnership. The Roman Catholic church therefore is in theory, a political community, with no political superior whatsoever" (Marshall).

And what is more, the jurisdiction of this sovereignty is enforced through laws to which obedience is compelled by physical sanctions or penalties. These penalties are penances, fines, exile, detention and the like. The Catholic Encyclopedia says that these penalties on heretics are now only of the spiritual order, and that punishments requiring the intervention of the secular arm have fallen into *abeyance*. But what does *abeyance* mean? *Abeyance* means a state of suspended action, a state of temporary inactivity.

Then what will happen when this state of *abeyance* ends? And how long may it be before it ends? Who knows?

Cardinal Gibbons' "Twilight Zone"

As bearing on this question, let me remind you that only eighteen years ago, Cardinal Gibbons in the *North American Review*, admitted that there was even now a "twilight zone" as he called it, a twilight zone over which both Church and State put forth claims. That "twilight zone," says Mr. Marshall, "is a gloomy area in which there have occurred many conflicts between the Latin Church and the State. These conflicts have harassed the social and political life of men. They have lighted the fires of martyrdom, established inquisitions, despoiled the church, defied civil government, assassinated secular princes and holy prelates, mocked the laws of God, and annulled the laws of nations." We are afraid of Cardinal Gibbons' "twilight zone."

Now of course, there are millions of our Roman Catholic fellow-citizens who have never read a papal encyclical and who know little or nothing of the papal claims that I am speaking of. They love this country as deeply as any Protestant can love it. They have shed their blood in its defense, and they would do the same again. Many of us have friends and relatives in the Roman Catholic church whom we love and admire. And it may puzzle them, as Dr. Jefferson also said, it may puzzle them to understand why so many Protestants are afraid of them, and why we look upon their church as a latent menace to our liberties. This brief address is, in so far as it may go, a sincere and kindly effort to enlighten them.

IV

Today is Reformation Sunday and the Federal Council of Churches has recommended its observance. It commemorates

the posting of Martin Luther's ninety-five theses upon the door of the church at Wittenberg. The heart of those theses, the heart and life of the Protestant Reformation is found in the words of Holy Writ, "The just shall live by faith."

These words contain the charter of our liberties, civil and religious. As Froude, the great English historian, said, "Had there been no Luther, the English, American and German peoples would be thinking differently and acting differently, and would be altogether different men and women from what they are at this moment."

It is because I thoroughly believe this that I am speaking these words today. I am not thinking especially about the coming election. That which I am talking about will be a living question for Christians and the citizens of this land to deal with long after the sixth of next November. I am simply improving this opportunity and occasion to put you on your guard, to pass on to the coming generation that which I received from the generation before me.

Paul exhorts us to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage" (Gal. 5:1). He did not have Roman Catholicism in mind specifically when he wrote those words, but he had in mind that principle of the divine revelation on which the Protestant Reformation rests, and of which Roman Catholicism is the strong and mortal enemy.

I know that the Roman Catholic church has given us Fenelon, Thomas à Kempis and Madame Guyon and many another sincere though misguided saint. I know that the hymnody of the "whole church militant" would be impoverished without the great hymns of the Roman Catholic ecclesiastics Faber and Bernard of Clairvaux and Francis Xavier. But I know also, that often when the band plays "America," or when I rise to join in the singing of its inspiring words, the dark shadow of the papacy floats across my mind and with the deepest seriousness, I pray,

"Our fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!"

The law is used by God as the means of putting an end to man's boasting; it stops every man's mouth. A man who is trying to measure himself by the law is pretty small; but if he measures himself by his neighbors he thinks that he is about two inches taller than any one else. Under the old dispensation the prodigal would have been turned out and stoned. The law says, "Smite him"; grace says, "Forgive him." The law says, "Cast him out"; grace says, "Bring him in."—D. L. Moody.

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Testimonials to Dr. R. A. Torrey

From Arthur Percy Fitt

Mr. Fitt is a son-in-law of D. L. Moody, and served as President of the Institute after Mr. Moody's death, and later as Executive Secretary of the Board of Trustees. He was thus closely associated with Dr. Torrey for several years in the conduct of the Institute.

I joined D. L. Moody as his secretary in January, 1893. About March of that year Mr. Moody had meetings in Wilmington, N. C. While there he received one of the first copies of Dr. Torrey's book *How to Bring Men to Christ*. Mr. Moody gave it to me.

I had never read or studied anything like it before, and was deeply impressed. I still remember with gratitude how I followed the directions Dr. Torrey gives in one of the chapters about receiving the Holy Spirit for service, kneeling beside my bed in the hotel before going to the evening meeting. That evening I led a man to Christ for the first time.

It was with great eagerness, then, that I met Dr. Torrey when we went to Chicago in May to open the World's Fair campaign. Ever since that year, and especially as I got to know him more intimately, I have had the utmost respect and regard for him. He was utterly sincere in his consecration to God, a single-minded and zealous soul-winner, clean in money matters, persistent in prayer and Bible study, and true to his family and his friends. His private life was the best indorsement of his public ministry.

From Fleming H. Revell

Mr. Revell was Vice-president of the Institute in Dr. Torrey's time and was his close friend as well as the publisher of many of his books.

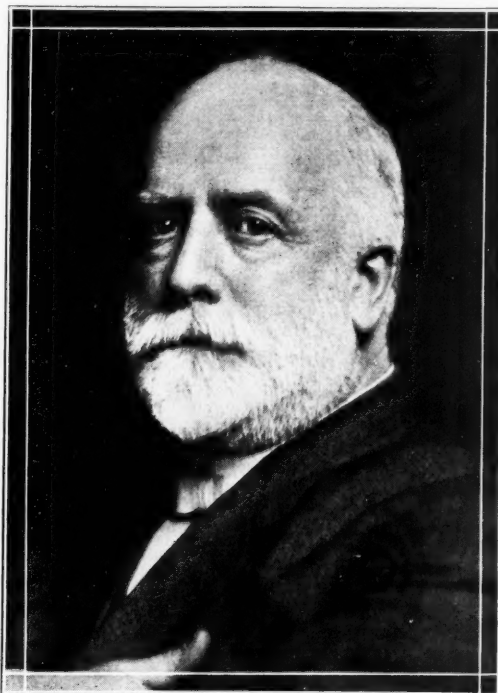
Dr. Torrey's death has left a large void in the circle of effective Bible teachers and preachers. His monument is the large number won for a better life through his ministry. His was no uncertain message. His positive and uncompromising attitude upon evangelical lines was generally known and sometimes misinterpreted. At heart he was most sympathetic and helpful. As an organizer Dr. Torrey was gifted and successful. In business affairs he was precise and capable—but to those who knew him most intimately, his Christian character and his warm friendship were most genuinely appreciated. Long years of intimate association and business relations resulted in a steadily growing appreciation of his sterling worth.

As an author Dr. Torrey has given guidance and inspiration to great numbers, and this influence will continue so that while

the voice has been stilled, the work of his pen will continue to make the Book of books an increasing factor in fostering a better life and better service. We shall greatly miss him.

From Thomas S. Smith

Mr. Smith is Vice-president of the Institute, and an elder of the Moody Memorial Church.



Dr. R. A. Torrey, D.D.

The home-going of Dr. Torrey has caused me to think over the years when his life touched mine. When yet in my teens he came to the Moody Church as my pastor, and early in his ministry I was born again in my room alone. A miracle of grace was performed in my soul, flooding it with heavenly peace and radiant joy. However, with it came the fear that this experience might be lost, and in talking it over with Dr. Torrey, he opened up the living Word with its blessed promises of assurance, and led me to see that the blood-washed in Christ were forever His. This assurance has never left me with its wonderful comfort.

He also emphasized in his preaching the necessity for daily Bible reading and prayer in the home, especially before one left in the morning for his daily task, and we all knew that the man that taught these truths lived them. So in the early days of my Christian life, I formed this habit. What it has meant to me is beyond words to tell.

Dr. Torrey was a personal friend of

mine, often a guest in our home, especially during the latter years of his life, years in which we watched him grow increasingly tender. Our whole family was enriched by his life.

Space will not permit me to say all that is in my heart. When the Lord gives His reward, great will be the reward of that faithful servant of God, Dr. R. A. Torrey.

From A. F. Gaylord

Mr. Gaylord is the Business Manager of the Moody Bible Institute, in which capacity he served practically during the whole period of Dr. Torrey's incumbency as Superintendent.

In Dr. Torrey's home-going the Christian world has lost a stalwart defender of the truth. He believed the Bible from cover to cover and tenaciously upheld every fundamental doctrine of it. He was a man of prayer and not only a great teacher but a great preacher. He possessed that rare gift with his pen as well as his voice as evidenced by the large number of books he has written.

He believed that all out of Christ were lost and that Jesus Christ was an all-sufficient Saviour. The winning of souls to Jesus Christ was uppermost in his life and ministry. Last summer when riding on the "Black Diamond" train I spoke to the porter about Montrose and he said, "That's where Dr. Torrey lives. He used to talk to me about Christ."

On entering the Institute thirty-seven years ago it was my privilege as a student to have my faith strengthened and to be shown how to study the Bible by his wise, sane teaching. In the classroom after he finished teaching he would end up by saying, "Don't take my word, take what the Bible teaches." To use the words of Dr. Torrey's colleague, Charles M. Alexander, when speaking of Dr. Torrey's lectures before the students of Cambridge University, "he put granite rocks in the character of those students."

Space forbids mentioning his home life as I knew it, except to say that he was a loving husband and a gentle and kind father. In his death I have lost a friend and I ask myself the question, "Who is going to take his place?"

From Rev. P. B. Fitzwater, D.D.

Dr. Fitzwater is Dean of the Educational Department of the Institute in which Dr. Torrey at the time of his death was a special lecturer on the English Bible and Evangelism. Dr. Fitzwater was also for

a brief period a student in the Institute when Dr. Torrey served as Superintendent.

I entered Dr. Torrey's classes in the Moody Bible Institute in March 1898, and remained under his instruction for eight months. He was also pastor of the Chicago Avenue Church (now Moody Memorial Church), and I had an opportunity occasionally to hear him preach. I have kept in touch with his ministry through the years. For the last year and a half I came to know him a little more intimately as he was officially on the teaching staff of the Moody Bible Institute.

My impression of him is that he was a man who had knowledge of Jesus Christ as a personal Saviour and who, because of this consciousness of God's saving grace, had a passionate love for his Saviour. No sacrifice was too great to be made, no price too high to be paid for his Lord. Because of his love for Christ he was intolerant of those who would dishonor and reproach Him.

He not only loved Jesus Christ, but he loved lost men. He saw broken human beings for whom Christ died as those to whom his Lord had sent him with the gospel message, and he entered heartily into the spirit of Paul when he said, "I am debtor to all men," "Woe is me if I preach not the gospel."

He was one of the sanest evangelists of his time. While moved with emotion he never employed devices which unduly wrought upon the feelings of the people, but depended upon the simple straightforward preaching of the gospel for the salvation of souls. Hence men converted under his ministry have stood the test of time.

As a Christian educator he stood in the front rank. Few men knew the Bible as he did, and few had the ability to teach it as he had. His course in Bible Doctrine as constructed for his students in the Moody Bible Institute stands today in a class by itself. By the most scientific method of inductive study, he presented the great Christian doctrines from a biblical standpoint, free from philosophical speculation. His conclusions were not contrary to real philosophy, but in harmony with it. Then, too, as a teacher of personal soul-winning, he stood in the very front rank. His book *How to Bring Men to Christ* has no superior.

He had an intense hatred for shams. He was intolerant of hypocrites. He was a strong believer in Christians testifying to their experiences, but insisted that they only testify to that which they had experienced. An instance of this is vividly recalled. While pastor of the Chicago Avenue Church he commonly taught the Bible lesson on Sunday afternoon for the following week. At the close of one such meeting he called for testimonies, but insisted that only genuine testimonies should be given, that no hypocrites should testify. A certain man arose to testify, but he requested him to sit down. When the man persisted, Dr. Torrey pressed his request, reminding him that he had stated at the beginning that no hypocrites should testify, and that any man who treated his wife as he had been doing was in that class. The man still persisted, then Dr. Torrey asked the church officers to call the

police to remove him from the building.

On the basis of his faith we can believe that Dr. Torrey was immediately ushered into the presence of his Lord and his friends who had gone before. Without a great stretch of the imagination we can picture him meeting his beloved friend D. L. Moody. One of the first questions which Mr. Moody would ask would be concerning the Bible Institute. What delight Dr. Torrey would have in telling the history of the Institute since Mr. Moody's home-going more than a quarter of a century ago. What rejoicing must fill the heart of Mr. Moody if he now knows of the work carried on in accordance with his plan and purpose!

From Emily S. Strong

Miss Strong was Superintendent of Women for a good part of the time that Dr. Torrey served as Superintendent of the Institute as a whole.

When the late Dr. A. T. Pierson heard Mr. Spurgeon pray at his family altar he turned to a friend and said, "We have found the secret of his power." With equal truth might this be said of Dr. Torrey. He was pre-eminently a man of prayer. It was "his vital breath, his native air." He preached and wrote much on this great theme, and such books and messages were a specially powerful part of his ministry.

But better still, he *lived* what he taught. When at the Moody Bible Institute he always welcomed any suggestion for a special time of waiting upon God. It was there you saw the real man. I doubt if he ever made a plan without definitely seeking divine guidance.

In the early days of the Institute two of its students went out to China to engage in missionary work. For these young men Dr. Torrey prayed daily for many years. Who can measure the effect of this fidelity on their lives and services! The only meeting at which he presided during the Montrose Conference this last summer was an early morning prayer meeting. There he felt most at home, for he knew well that *here* was the power-house of the entire conference.

When shut out from all his usual activities and fellowships, and shut in with God, he spent almost his entire time over his Bible and in prayer. He was ripening for the celestial city into which he has now entered, and where prayer is changed to praise.

From Charlotte A. Cary

Miss Cary succeeded Miss Strong as Superintendent of Women, but served as Assistant Superintendent during Dr. Torrey's incumbency.

There are persons whom I never expect to die. Were Elijah or John the Baptist living, I think I would feel about them accordingly. God took them,—the trail of their influence remains even yet, strengthening the courage of God's people.

It is something in this way that I think of Dr. Torrey. His character was outstanding. He occupied a place by himself;

he thought his own thoughts, spoke his own words. His influence will not die while the world stands. It is a heritage to any who really knew him.

My first contact with Dr. Torrey was at Northfield Seminary. He came there to deliver a course of lectures. I had heard Bible lectures before and had responded to them more readily than to these, but the train of thought he started continues unhindered.

Later, at the Moody Bible Institute, my knowledge of him became more intimate, and the memory of *what he was* as I saw him in the daily routine, brings blessing.

There was in Dr. Torrey an element of granite, may I say, against which one would not choose needlessly to strike. Yet with that self-poise, that fearless independence, there was a kindness—even tenderness—ever manifest. Though one might not choose to stumble in that presence, a sincere soul would not fail to find succor. One remarkable thing, too, about him was the fact that he never forgot persons or circumstances. His clear searching eye both invited and forbade, and his memory seemed unfailing. A good man—a man of God—has gone to his reward. Who will take the place that he left?

From Annie Rosie

Miss Rosie is one of the senior matrons of the Institute, in which capacity of matron she also served during Dr. Torrey's incumbency.

It was my privilege to be a student in the Moody Bible Institute while Dr. Torrey was superintendent.

My first recollection of him was at a meeting held for students known as "Report Hour." Those who were privileged to attend these meetings will never forget the inspiration and help received as Dr. Torrey taught us how to do personal work. We remember his knowledge of the Scripture as he gave passage after passage to use in dealing with different classes of people; his earnestness as he urged upon us the importance of soul-winning, and his words of commendation to those who gave reports of souls won.

Who will ever forget the lessons learned in the classes in Bible doctrine where he opened up to us the doctrine of God, of Jesus Christ, of man, of sin, and unfolded the plan of redemption?

Who will ever forget the work done in the Moody Church under his pastorate. The crowds in attendance, the large number of people brought under conviction of sin through his powerful and faithful preaching of the gospel and the wonderful results accomplished in souls saved?

"A charge to keep I have,
A God to glorify"

seems to have been the incentive that actuated Dr. Torrey in his life and work.

From George S. Schuler

Mr. Schuler is a member of the faculty and a teacher of Piano and Organ in the Institute, who knew Dr. Torrey well and who was for a brief period a student in the Institute when Dr. Torrey served as Superintendent.

Moody Bible Institute Monthly

My association with Dr. Torrey brought me in touch with a phase of his work not generally touched upon. He had no special musical gift, but he did have a true appreciation of a higher type of gospel music.

He was the compiler of a gospel song book and a co-compiler, with George Stebbins, of a second which has had a good sale.

I remember presiding at the piano in one of Dr. Torrey's meetings to which a song leader was not assigned. He called for the singing of the then popular, "Glory Song," and there was no mistaking as to who was leading. Mr. Alexander might well have taken notice for Dr. Torrey knew what he wanted and needless to say, he got it, and without any comedy as is sometimes the case when a preacher leads.

Although his life work is ended, hal-
lowed memories linger.

From William Norton

Mr. Norton is the Business Manager of the Bible Institute Colportage Association and was in touch with Dr. Torrey more or less intimately for many years.

My first touch with Dr. Torrey was while I was a student at Mr. Moody's Mount Hermon School more than thirty-six years ago. He was then giving a short series of Bible lectures on the work of the Holy Spirit in the believer. His talks impressed me deeply and sent me to my knees. Though a man, I had never before heard such teaching, for which I am now profoundly thankful.

I have always appreciated greatly Dr. Torrey's writings and have frequently turned to his books, with unusual satisfaction. To me, as a Sunday-school teacher, his smaller works on the Bible and problems of the Christian life, as well as his words to would-be soul-winners, have been a distinct help and blessing. His constant appeal to God's Word for authority in statement and action has been a source of real strength.

From Rev. T. C. Horton, D.D.

Dr. Horton was Superintendent of the Los Angeles Bible Institute during the period that Dr. Torrey served as Dean of that Institute.

Over forty years of personal acquaintance and fellowship with Dr. Torrey endeared him to me. I knew him first as an evangelist and Bible teacher, and then I had the privilege of twelve years of intimate association with him when, as superintendent of the Bible Institute of Los Angeles, the Lord led me to call him as its dean. I was also associate pastor with him of the Church of the Open Door which we organized.

Engrossed in his work, including the writing of many books, he had but little time for the ordinary social intercourse enjoyed by many Christian workers, but his faith was definitely fixed in the inerrant Word of God which he loved to expound. He was an out-and-out Bible teacher and Bible preacher. No question mark was

ever suggested concerning his loyalty to the whole Word of God.

Faithful always to the obligation for service which he felt, never seeking the "lime-light" so attractive to some, living a simple, unostentatious home-life with the wonderful wife God gave him,—this man of God was dominated by a sincere love for the Lord, for the Book and for the countless multitude of unsaved in this and other lands to whom he was privileged to minister through soul-saving messages and by personal contact. Thousands of us are looking forward to the day of all days when we will be with him and with our loving Lord.

From Volney P. Kinne

Mr. Kinne is President of the Montrose Bible Conference Association, Montrose, Pa.

Following the world tour of Dr. Torrey and Charles M. Alexander they held evangelistic campaigns in several of our large cities. It was my privilege to be chairman of the Buffalo campaign committee. While in Buffalo Dr. Torrey expressed a desire to open a Bible conference at some central point. A few months later he decided upon Montrose, Pa., as the place, and invited me to become associated with him in that work. This led to a warm and valued friendship between us which continued through the twenty-two succeeding years. He was a man of rare executive ability, kind and sympathetic, and in his convictions firm and courageous.

Dr. Torrey jealously guarded the platform of the Montrose Conference, never inviting a speaker not definitely known to be absolutely true to the fundamentals. He never received any money consideration for the large amount of time given, but on the contrary gave very generously for the support of the work. He loved Montrose and expressed a desire to be buried there. Accordingly, his body was laid to rest on the beautiful hill-top above the auditorium, a place which he loved to visit and the very spot on which he stood when he decided to start the conference at Montrose. About three weeks before his death, just before leaving Montrose, he visited the same place with several members of his family and prayed with them while standing there.

Immediately following the funeral the conference directors met and resolved to continue the conference along the lines observed by Dr. Torrey. The 1929 conference, the program for which had already been arranged by Dr. Torrey, will be presided over by Rev. R. A. Torrey, Jr.

From R. M. Honeyman

Mr. Honeyman is Secretary of the Montrose Bible Conference Association, Montrose, Pa.

Dr. R. A. Torrey spent the great part of the last three months of his life at Montrose, Pa. We were in daily fellowship which gave me an opportunity to see demonstrated in him the same strong faith in God and submission to His will in the days of affliction that has always characterized his life.

Sixteen years of close relationship in

Bible conference affairs at Montrose has impressed upon me his love and devotion to Christ that expressed itself in his life of unselfish service. He was founder and for twenty-one years director, serving without a dollar of remuneration and giving from his personal funds generously.

Dr. Torrey used great care and wisdom in arranging the program for the Montrose Bible Conference in his endeavor to secure speakers of excellent character with a sane, biblical, non-controversial message.

He seemed to find great satisfaction and often expressed his pleasure at the influence of the Montrose Bible Conference upon the lives of the young people who are scattered throughout the world in missionary and Christian work.

The passing of the personality of Dr. Torrey from the Montrose fellowship is a loss, but his memory and influence it is believed will be an inspiration in the days to come.

From Rev. A. C. Gaebelien, D.D.

Dr. Gaebelien is the well-known editor of *Our Hope*.

I met Dr. Reuben A. Torrey for the first time in 1894, in the city of New Haven, Conn. He presided over the meeting which the late Dr. A. C. Dixon and I addressed. The gathering was large, and as I mentioned the Lord's coming in my address several times, I had his decided approval by repeated "Amen's." It was the year we started *Our Hope*, and from the very beginning he was intensely interested, and recommended the new effort in the study of prophecy wherever he went.

Years later he became one of my closest and best friends, especially after he went to Los Angeles, where I supplied the pulpit of the Church of the Open Door during the summer for five years. We corresponded regularly and had delightful and very precious Christian fellowship. Six years ago on his request I took over a week in Montrose for a prophetic conference. The last letter I received from him was on the day on which he passed away to be in the presence of the Lord.

It is needless for me to say that Dr. Torrey was one of the outstanding evangelists and Bible teachers of this generation. I think his gift of teaching was even more pronounced than his gift as an evangelist. And now he has joined the ever increasing company of beloved men of God and teachers who are in the presence of the Lord. What a glorious meeting it must have been when he entered into the glory land and met D. L. Moody, C. H. Spurgeon, Charles Alexander, James H. Brookes, Arthur T. Pierson, C. I. Scofield, A. J. Gordon, A. C. Dixon, and many others; besides the thousands who were led to the saving knowledge of the Lord Jesus Christ through his ministry!

From Rev. George G. Mahy, D.D.

Dr. Mahy is Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A.

My first acquaintance with Dr. Torrey was formed at a state convention of the Y. M. C. A. in Johnstown, Pa., more than thirty years ago. I do not recall much that Dr. Torrey said in his addresses at that convention, but I do have a very clear memory of the deep impression which he made upon the young men of the cities and towns and colleges of Pennsylvania who were in attendance.

One particular incident stands out in my memory as characteristic of much that I afterwards saw in Dr. Torrey's life. Through some mistake on the part of the reception committee, Dr. Torrey found on arriving at the assigned hotel, that no reservation had been made for him and that when he arrived there was but one vacant room. This was a small, ill-ventilated room, furnished only with a wash-stand, a bed, and a chair. I was asked to look him up and found him in this poor place. As I stepped into his room I saw that his Bible was lying open upon the bed, and it was very evident that he had been kneeling there when I knocked on his door. I expressed my indignation at the evident neglect to provide proper accommodation for the guest of the convention, and said that I would see that things were straightened out. Dr. Torrey would not hear of my making any protest, but said, "If you can get me a small table at which to study, I shall be perfectly comfortable." It was

in this spirit that he lived among the delegates and served in that convention.

Years passed, during which I had only occasional glimpses of Dr. Torrey. There came a time when I felt that my own city needed just the kind of preaching which Dr. Torrey could give it. The pastors were united in their invitation and in the support which they gave to him. I am confident that in that city, which was the center of a population of over two hundred thousand people, no other religious movement in fifty years—with the possible exception of that led by Mr. Moody—made such a profound and lasting impression. Even after other stirring evangelistic campaigns had had their day in that city, the clear-cut, unforgettable evangelistic sermons of Dr. Torrey were recalled as the greatest challenges to righteousness which that generation had heard.

My present outlook on our church life in America leads me to contrast the evangelistic preaching of Mr. Moody and Dr. Torrey and their associates in their day, with much of our present preaching. In their preaching they strongly affirmed the doctrines of the evangelical church and constantly appealed to the Scripture as their authority. They used what has been called "the proof-text method." Dr. Torrey was a leading exponent of this type of preaching and was strongly criticized for his rigid dogmatism. There were many

who loved him who did not accept all of his conclusions, but we are sure that those who are following the definite affirmations which Dr. Torrey set out and so powerfully defended are nearer to Christ in character and conduct than are the followers of the rose-scented "gospel of negation," which too often is so delicately sprayed upon the ungodliness and uncleanness and pride of the world.

As to the influence of the work which Dr. Torrey has done and the work which follows him, I can best illustrate it by an impression which I have many times received in recent years. It is my privilege to get glimpses of the home life of our ministers and to spend brief hours in their study-rooms. I invariably try to discover what books my brethren seem to cherish, and I have found that while styles and tastes in books are changing as rapidly as anything else in this world, yet in the last twenty years Dr. Torrey's books have been placed in increasing numbers in the libraries of our ministers, who seem to find them as suggestive and helpful as ever in their sermon preparation. No man may ever expect to receive a brighter crown of glory among men than this: that the thoughts and emotions of his mind and heart continue to create similar thoughts and emotions in the minds and hearts of others after he himself has spoken his last word on earth.

Topics for Universal and United Prayer

JANUARY 6—JANUARY 12, 1929

SUNDAY, JANUARY 6, THE VISION OF THE KINGDOM AND THE POWER FOR SERVICE

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

- (a) "Ye shall receive power." "Ye shall be witnesses" (Acts 1:8).
- (b) "Lot pitched his tent toward Sodom" (Gen. 13:12). "Jesus 'set his face to go to Jerusalem'" (Luke 9:51).
- (c) "The desert shall rejoice and blossom as the rose" (Isa. 35:1). "Behold, I make all things new" (Rev. 21:5).

MONDAY, JANUARY 7, THANKSGIVING AND HUMILIATION

The Promise:—"He is able to do exceeding abundantly above all we ask or think."

THANKSGIVING:—For the joy of being called to know and serve the purposes of God's love; for the innumerable company who now praise God's name out of every kindred and tongue; for the adequacy of the gospel to meet a whole world's need; for the power of the gospel to redeem individuals of all nations; for Jesus Christ—Lord and King.

CONFESSION:—For our failure to realize the power of prayer, and the absence of a spirit of sacrifice; for our disunion, and lack of the spirit of unity; for the lack of a true missionary spirit in the church.

PRAYER:—For bold witness to the saving power of Christ, and a courageous witness in moral questions; for a new vision of the coming kingdom; for a new outpouring of the Holy Spirit upon the church, and a fresh spirit of service and adventure for Christ.

SCRIPTURE READINGS:—Psalm 103; Ephesians 1:1-14.

TUESDAY, JANUARY 8, THE UNIVERSAL CHURCH

"That in the dispensation of the fullness of times he might gather together in one all things in Christ."

The Promise:—"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."

THANKSGIVING:—For the revelation of Christ through His body (the Church) to the world; for the growth of the church in many lands in the past year, and for growing cooperation.

CONFESSION:—For our pre-occupation with secondary things and our failure to stress first things; for the self-sufficiency which hinders Christ's working; for the lack of true allegiance to Christ Himself; for the selfishness that frustrates Christ's purposes.

PRAYER:—That the church may be delivered from self-sufficiency; that the church may become again reckless in its faith in Christ, that the church may blaze anew with the fire of the Holy

Spirit, and rise above controversy to a new presentation of the gospel as the power of God.

SCRIPTURE READINGS:—Psalm 133; Ephesians 1:15-23.

WEDNESDAY, JANUARY 9, NATIONS AND GOVERNMENTS

"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it . . . and the Lamb is the light thereof."

The Promise:—"Seek ye first the kingdom of God, and all these things shall be added unto you."

THANKSGIVING:—For the quickened conscience of nations on moral issues; for the League of Nations, and all efforts towards a new international understanding; for liberty of conscience in many lands and the accessibility of nations to the gospel of Christ.

CONFESSION:—For race hatreds that hinder the brotherhood of Christ; for international jealousies that threaten the peace of the world; for the open sores of the world, white slave traffic, the drug and drink traffic, industrial conditions, and the unrelieved poverty in many lands.

PRAYER:—For a new heart of fellowship, that every people may bring its tribute to the common treasury; for all men of good will who seek to establish international friendship; for the liberation of oppressed people, and the uplifting of the downtrodden and enslaved.

SCRIPTURE READINGS:—Psalm 46; Ephesians 2:11-22.

THURSDAY, JANUARY 10, MISSIONS

The Promise:—"Go . . . Lo, I am with you always."

THANKSGIVING:—For the kingdom of God visibly coming in all the world; for the steadfastness of Chinese Christians, under persecutions; for the mass movements of India and the ingathering of thousands into the church; for the evangelistic zeal of the church in Africa, and the triumphs of the Cross in pagan areas; for the open doors in Moslem lands and the marked progress of the gospel in the past year.

HUMILIATION:—For the failure of Western nations to interpret Christ to the East; for the parochial outlook which blinds us to the needs of the world; for the nationalisms that refuse to see the appeal of the world for Christ; for the inadequate offering of lives and funds to meet the present opportunity.

PRAYER:—That the church may hear afresh the call of Christ to preach the gospel to every creature; that the churches may not lose their evangelistic zeal; that the Holy Spirit may lead the whole church forth in a great world-wide spiritual revival.

SCRIPTURE READING:—Psalm 110; Ephesians 3:1-21.

FRIDAY, JANUARY 11, FAMILIES, SCHOOLS AND UNIVERSITIES

The Promise:—"The promise is unto you, and to your children . . . even as many as God shall call."

THANKSGIVING:—For the family love and ties of home life which sweeten the world with their purity and peace; for Christian education in schools and colleges; for the Christian witness in universities, and the growing number of students who are offering their lives in the service of Christ.

CONFESSION:—For the secularisms of the day that seek to find a basis of life apart from God; for immoralities and vices that go unchecked, and the church's failure in the face of them.

PRAYER:—That the sanctity of marriage may be deepened among the nations; that the practice of daily family prayers may be renewed in our homes; that "the church that is in their house" may be the ideal of all Christian homes; that the spirit of Christ may permeate all schools and colleges; that the younger generation may learn the supremacy of the spiritual over the material and find in Christ the goal of their ideals.

SCRIPTURE READINGS:—Psalm 57; Ephesians 4:1-16.

SATURDAY, JANUARY 12, HOME MISSIONS AND THE JEWS

The Promise:—"If ye abide in me . . . ye shall ask what ye will" (John 15:7).

THANKSGIVING:—For the witness of the Jews in the first century to the resurrection of Christ; for the example in world evangelization set by the early church; for the growth of evangelism in the church in the past hundred years; for all who by life and service show forth the glory of Christ.

CONFESSION:—For our hardness of heart in refusing to meet the claims of Christ upon all life; for contempt of God's word and commandment through sins against the Jews; for our failure to see Christ in those with whom we differ.

PRAYER:—For a return to evangelism, with new methods and new enthusiasm, based on the unchanging power of God through the gospel of Christ; that all circles of society may be brought to face the challenge of the love of Christ; that the drudgery of the way may not cloud our vision of the goal; that a new spirit of intercession may grip the church; that more Jews, through the lives of Gentile Christians, may find in Christ their Messiah.

SCRIPTURE READINGS:—Psalm 122; Ephesians 6:10-24.

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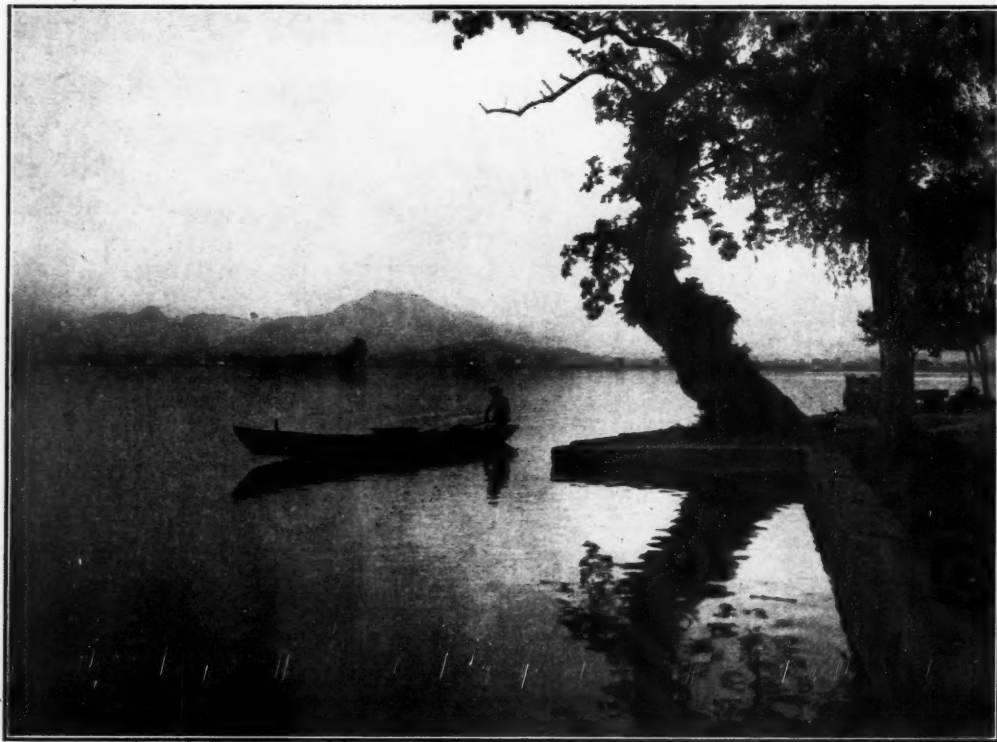
FROM THE TOP OF THE WORLD

Far away at Point Barrow, the extreme northern point of Alaska, some ten degrees beyond the Arctic Circle, the Presbyterian Missionary Society has had a valued and energetic witness of the gospel in the person of Dr. Henry W. Greist, whose evangelistic, pastoral and medical ministry is devoted to the needy Eskimo population of that vast remote territory. Owing to a serious fire, involving total destruction of the manse and loss of all personal property, Dr. and Mrs. Greist were compelled to retire from Barrow and are now located temporarily at Nenana, hoping soon to return and rebuild.

dogs up the coast towards Barrow near ten o'clock one bitterly cold mid-winter night in 1924, Ned Nushinggingia and the writer observed a most remarkable phenomenon. Unquestionably it was an aurora, or 'northern light,' but one of extraordinary type and rare beauty. There was no moon, and, aside from the brilliant stars, it was a dark night. As is usual in the far North, the snow lay not more than ten or twelve inches deep, with a glassy surface like ice. The trail led along a bluff overlooking the frozen sea. We had eaten our supper in Apiow's cabin some five miles back, and had twenty miles of travel to Barrow. The dogs now trotted along with

phone lineman. The cross arms of the cross were perfectly proportioned and symmetrically placed. Above there took shape a crescent with the convexity downwards, and at each outer end of the cross-bar there appeared crescents, with convexities toward the ends of the bar. And from the base of the cross there shone to our very feet a long stream of light similar to that observed during the full moon as one stands upon the shores of a placid lake and looks outward over the water toward the moon hanging low over the water. Traveling on in silent wonder, the cross kept pace, but when we stopped a moment the cross also stood still.

"This remarkable display was observed in Barrow by the ladies within the hospital, the Misses Dakin, Bannan and Mueller, and by Mrs. Greist within the manse. All dressed heavily in furs and went without to better enjoy the extraordinary scene. Eskimos within the village had gone to



Courtesy China's Millions

A view of West Lake, Hangchow, Chekiang

Photographed by Mr. S. Mennie

Dr. Greist has undertaken the issue of a small home-made periodical entitled, *The Northern Cross*, the first copy of which we have read with no little interest and profit. It is packed full of valuable information, attractively put, concerning both the peculiar customs of his adopted land and the progress of the Christian faith.

A Startling Spectacle

An electrical display of unusual splendor and extraordinary form was witnessed some time since, by both missionaries and natives, the symbolism of which was so inexplicable and yet so suggestive, that we reprint the description as given by Dr. Greist:

"While driving our team of fourteen

renewed courage since they had been lightly fed with seal meat, while we had partaken of coffee and biscuit and asked of Apiow the latest news of Barrow and home. The dogs sensed home, food and rest, and we were traveling at some four miles per hour, which is rather speedy for Eskimo dogs illy kept and poorly fed. Suddenly we observed a marked increase in the light, and turning, we saw off to the right a brilliant white light, slowly assuming the shape of a perfectly symmetrical cross. It appeared as not one half-mile distant, standing upon the tundra, and extending in height some thirty degrees toward the zenith. About its base there appeared to be snow piled high, as one will sometimes observe earth piled about a pole by a tele-

hospital and manse to appraise them of the display. As official meteorological observer in Barrow, Mrs. Greist made drawings and sent them to Juneau, and in turn they were forwarded to Washington, this being customary as to any unusual phenomena of this sort.

"The superstitious would perhaps have been alarmed, but we merely thanked God and took courage, quoting Paul's inspiring words: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world' (Gal. 6:14)."

THE BIBLE FOR RUSSIA

Little wonder that such spiritual and

Moody Bible Institute Monthly

moral darkness prevail in Russia, with deeds of violence and social movements frightful to contemplate, when we remember that the written Word of God has been virtually unknown in the land. During the Czarist régime printing and circulating the Bible was prohibited, except to the authorities of the Greek Catholic church, who chose rather to suppress it. Thus ignorance and darkness have abounded, and the masses have followed blind leaders who have led them in an appalling morass of social and religious hopelessness.

Unheard of Opportunity

On the top of all this comes a most extraordinary circumstance, a turn in affairs that is so striking as to be termed truly miraculous. The godless Soviet Government has actually granted the Evangelical Christian Union permission to print the Bible, and also donated a tract of land on which a Bible school may be erected if the conditions are met within a certain specified time.

An Urgent Appeal

The All-Russian Evangelical Christian Union, of which Rev. I. S. Prokhanoff is president, in co-operation with a large representative American Council, is seeking to lay before the Christian public of our land the supreme need for immediate financial resources on a large scale, that this present opportunity may not be forfeited. We would direct attention to the publicity matter appearing elsewhere in our columns.

EXPERIENCE KEEPS A DEAR SCHOOL

That great land of China—great in population, territory, history, culture and resources—has been passing through days of profound distress. Torn by dissension and strife, afflicted by violence and cruelty, cut adrift from political, social and religious moorings, the helpless and almost hopeless human mass has for some weary years been literally writhing in agony, which some view as the struggle of an expiring giant, while others interpret as the birth-pangs of a new and better national life. One thing is certain, the whole country is enduring terrible suffering from imbibing the virulent poison imported by the Moscow "medicine men." Just at present there is a measure of quiet, so far as any large military operations are concerned, that may be regarded in no small measure as the quiet of exhaustion. No safe judgment can be formed as to the possible attitude or actions of the large military groups until they have had sufficient time to recoup and re-align themselves.

Apropos to the present situation, Rev. W. H. Warren has recently written very significantly in *China's Millions* the following paragraphs:

Poor China!

"China is not happy as China might be, and the reason is not far to seek—she wants her own way of obtaining her desires, and is finding it a weary quest. In the political sphere there is no established government. There is an essential democracy of China, but it finds its present expression through military leaders who have risen from among the people, rather than in civil offi-

Will You join this Christmas Quest?

When the Wise Men from the East set out to seek their King, the quest led to a tiny Child, the symbol of helplessness. Whoever today seeks will find Him among the forgotten, the neglected, the weak and the helpless.

Thus the Christmas Quest leads inevitably to the most peculiarly helpless of all people—the lepers. And there are TWO MILLION in the world.

All through the year The American Mission to Lepers aids outcast lepers and their children, giving them kindly Christian care and scientific medical treatment. Its service circles the earth with one hundred Leper colonies, in twenty countries. It cooperates with all agencies in freeing the world from leprosy.

At Christmas time this Mission, representing all Protestant denominations, seeks to bring to leper sufferers a practical expression of the deepest meaning of the Birthday of the One who set the example of pity for the lepers.

What Dollars Will Do

- \$3.00 a pair of blankets—a comforting message night and day to some suffering leper.
- \$5.00 a cake of soap for each leper in a whole colony. (Soap is so valued under their new standards of cleanliness that they will frequently trade food for a little extra soap.) Five dollars also provides sufficient food for two months.
- \$10.00 two years of weekly treatment with Chaulmoogra Oil, a period sufficient to cure an incipient case or a case in the early stages.
- \$40.00 complete care: food, clothing, shelter and medical treatment of an adult leper for one year. \$30.00 will give the same to a child.

LET THE AMERICAN MISSION TO LEPERS SAY MERRY CHRISTMAS for you to some leper who has ceased to believe that anyone cares about him. Your own Christmas will be happier.

Fleming H. Revell, Treasurer
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Desiring to help bring Christmas joy to the lepers of this and other lands, I enclose my contribution of \$.....

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Some Needy Ones



Ravages of Famine

What more precious than a child?

Our association in co-operation with the National Child Welfare Association of China is:

- 1 Doing relief work for children in the famine areas where exists the most appalling situation in the world today.
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Who will be his friend?

cials who have any power or influence. There is probably more 'Imperialism' in China at the present time than in any other country in the world. Although the National movement has captivated the young life of China, it has not yet made much headway in supplying an efficient and honest civil government to supersede present military autocracy. There are many obstacles to be overcome, two of the chief being pride and corruption. It cannot be questioned that China has for centuries developed an amazing 'superiority complex,' and much must be eliminated before international relations can be arranged on a friendly and equal footing.

Poor Church!

"The church is not as happy as the church might be. Viewed as a whole, the church of Christ in China has stood and is standing the strain of events which have pressed it on every side. There are causes of encouragement which indicate that the true-hearted, the whole-hearted and the brave have kept the faith. There are instances which reveal the power of opposition to wear down the saints of God; there are those who had built upon the sand, so that the wind and the rain have beat upon the erection to its downfall. The large withdrawal of missionary comradeship and friendly supervision has thrown burdens upon Chinese leaders which have been hard to shoulder. There have been gaspings after independence, which, having in a measure been realized, are found to be rather more prickly with thorny questions than was anticipated. There is therefore at the moment a somewhat bruised, bewildered and stretching-out-to-something church, desiring a better and fuller life than so far has been realized.

Poor Missionary!

"The missionary is not as happy as the missionary might be. He is somewhat uncomfortable, earnestly desiring to do his best, but not altogether sure what that best may really be. He is anxious to a degree to give his Chinese friends, colleagues and fellow-believers every opportunity to take the front place. He is glad to step back and be anything to anybody, if so be that Christ may be magnified. Still he has no clear perception how it will be brought about. It hurts Western ideas of efficiency to see Eastern slackness of detail, and he has to accustom himself to it. There is an element of uncertainty present on both sides. The Chinese hardly know how the missionary will act in the new conditions, and the missionary is equally in doubt as to what place there will be for him in the future; they are a little afraid of each other and try not to show it or even to feel it."

THE PRICKLY BRIAR BUDDING INTO ROSES

Recent events in Mexico demonstrate that a decidedly new tone pervades the atmosphere of national politics, speaking better things than the dark intrigues and bitter hostilities of former years. The new and better spirit is found not only in the realm of domestic affairs, but also in the kindlier attitude toward outsiders, par-

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Picture of 1929 Calendar

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ticularly in the frank and friendly dealings with neighbors on the north of the Rio Grande. Several very significant events of a truly national character, that reveal this healthy sentiment in a most tangible way, are set forth in a communication received from Rev. W. A. Ross, of the Presbyterian Evangelical Seminary of Mexico.

A New Conception of Patriotism

"The action of President Calles not only in holding the country during a very critical period of her history, but also by his declaration in terms that everybody understands—that he did not choose to be president in 1929—has heartened lovers of democracy everywhere. After the death of President-elect Obregon, President Calles might have chosen to be a dictator. 'Mexico,' he said, 'must pass once for all from the historic condition of one-man rule to national laws and institutions. Never, for any reason, or under any circumstances shall I return to the presidency of the Republic. To the whole Mexican family the opportunity is given to make a decided and final effort to pass from the category of the people and government of a dictator to the higher, more dignified, more useful and more civilized conditions of a nation of institutions and laws.' That was great! Everybody, both in and out of Mexico, applauded his decision.

Almost a Love Feast!

"Besides these interesting events which I have just mentioned, and which have had a far-reaching effect on our evangelical work, the Mexico world has been full during the last few weeks of a number of things of vital interest. The Friendship School Bag project, planned and carried through by the Committee of Friendship among Children of the Federal Council of Churches, has been a valuable ally of our Protestant work. A well organized Mexican committee has been formed under whose auspices the distribution of the bags throughout the country has taken place. The Department of Education of the Federal Government, under the masterly supervision of Prof. Maizes Saenz, is in general charge of the distribution. Mrs. Jennette W. Emerich came from the United States to represent the Committee of Friendship among Children and rendered valuable service.

"The ceremony at the Stadium, witnessed by perhaps 60,000 people, was the main feature of the celebration of independence by the Department of Education. Mrs. Emerich gave a school bag to Charge d'Affaires Arthur Schonfeldt. Mr. Schonfeldt then passed it to the hands of President Calles. The President then took a Mexican child in his arms and gave the bag to her. A young American girl, a pupil of the American school in Mexico City, who was dressed as Columbia, gave an American flag to a young Mexican girl, a pupil of the Lindbergh school, a Mexican school named in honor of our hero of the air. Then the President and his cabinet, together with the diplomatic corps, went down to the front of the stage where the flags of two nations were raised, and 3,100 children with their Friendship School bags, standing in front of the President,

December, 1928

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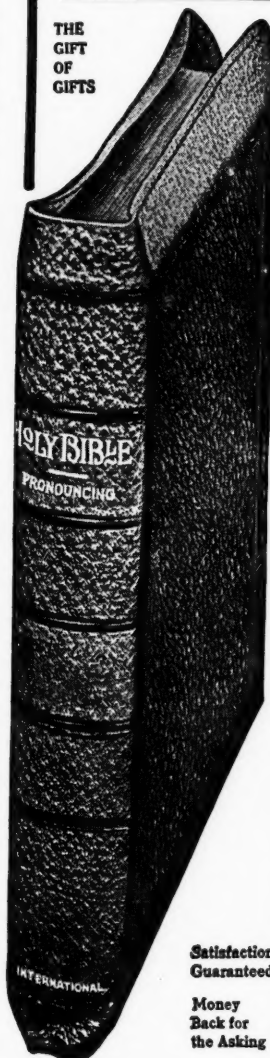
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and of Ar'pad? where are the gc
Séph-ar-vá'im, Hé'ná, and I
have they delivered Sá-má'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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his cabinet and the diplomatic corps, sang national hymns of the two countries. From this brief outline it will be seen what an impressive ceremony it was. Surely a long push ahead was made toward binding the two nations more closely together."

MOSLEM INNOVATIONS

Kemal Pasha, the modern president of a very much modernized Turkey, is making orthodox Moslems stand aghast by his attempts to include even the time-honored sacred practices in the list of things needing renovating.

Our readers are aware that new Turkey has abolished the caliphate. The caliph was a religious and political head, very similar to the Romish pontiff or pope. Young Turkey decided that such an office could not fit in with the new political régime, and unceremoniously wiped it off the map.

President Kemal has broken the spell of ancient Mohammedanism by some startling procedures. For one thing, he married a wife who had been educated in Paris, and wore the attire of modern Europe minus the traditional Moslem veil. For another thing, he has started a private pork farm, where he is actually growing the detested and proscribed pig, an appetite for which he hopes will shortly develop among the hitherto anti-pork-eating Moslem community.

Whittling Away with Vigor

Striking more directly at the heart of Moslem religious practices may be mentioned several other reforms recently enforced in Turkey as reported in *The Near East*.

"It has been manifest for some few months past that further innovations in respect to Moslem religious observances were being contemplated in the governing circles at Angora. The tocsin was sounded some two months ago, when the delivery of the sermons in the mosques in the Arabic language were prohibited, and a collection of stereotyped sermons in the Turkish dialect was distributed by the ministry of education as an indication of the broad principles which were to govern the pulpit on all future occasions.

"Although Holy Writ lays down no hard and fast rule with respect to the wearing of headgear while at prayer, a firmly established tradition requires that on no account should the head be uncovered in places of worship. With the head coiled in fez or turban the worshiper could comply to the very letter with the requirements of the prescribed ritual, but when wearing a bowler hat it is obvious that one of two tenets of the faith is bound to go by the board. Either the head cannot come into contact with the ground by reason of the hat-brim, or the headpiece must be discarded, whereupon the technical offense is committed of uncovering in a place of worship. Many of the older generation have done their best to get round the difficulty by discarding the hat at prayer-time, making four knots in a handkerchief and slipping the latter over the cranium. This practice also is now come to an end.

"At the instance of the Faculty of Theology—the only body in present-day Turkey empowered to deliver an *ex cathedra* pronouncement on theological, doctrinal

Moody Bible Institute Monthly

and ecclesiastical matters generally—the University of Stamboul is submitting to the ministry at Angora a comprehensive report, suggesting, among various secondary matters, that Western garb should be proclaimed by no means incompatible with the rational performance of religious observances in mosques and elsewhere. The wearing of shoes in a mosque is proclaimed to be preferable to the present custom of going about bare-foot, in stockings or in overshoes. With respect to the leaving of foot-gear while in prayer, this innovation strikes at the very root of the *abdest*, or ablutions—the feet being one of the prescribed parts of the body which must be washed before the *Namaz* may be performed. It is finally suggested that seats be installed in all mosques, and that musical and choral services should be introduced when such talent is forthcoming. There the matter stands for the moment, but interesting developments are expected to take place in the near future.”

THE POWER OF A NAME

Rev. Paul Rostad (M. B. I. '19), of the North East India General Mission, relates some deeply impressive experiences in a recent letter:

“One evening we stepped into a native shop just as the merchant was balancing the daily accounts of his ledger. I noticed that on top, sides and bottom of each page he wrote over and over again the name of his favorite deity. I asked him why he did so, and he told me that he believed the mere repetition of his favorite god's name would be a means to his own salvation. He also believed that writing the name of the god over his ledger would bring him good luck and help him make good profits, and then it was also a protection against all kinds of evil spirits. I had the privilege of telling this poor merchant of a Name which is ‘far above all principalities and power and might and dominion, and every name that is named not only in this world, but also in that which is to come.’

“One day I met a Hindu priest sitting outside a Hindu temple busily engaged in writing the name of Rama over the picture of a supposed likeness of this god. Not only did he write the name on the top of the picture, but also on the sides and on the bottom. I suppose he must have written the name of Rama over a thousand times in very fine, legible writing. On account of this the picture is considered to be of great value, and becomes a source of considerable income. These pictures are peddled round the village and sold for a large sum of money, with the guarantee of good luck to the family, and protection from all evil spirits. The power of repeating the names of these favorite gods is supposed to be very real by the Hindu, and it is this belief that explains the constant repetition of the names of gods which we hear on every side. When the idols are taken out of the temples and placed on a large chariot or car to be driven through the village, the cries of the people are simply deafening, shouting the name of the god or goddess as it passes down the street. The people of India certainly believe in the power of a name, and it is our

privilege as soldiers of the Cross to preach in the power of the matchless name of Jesus, and boldly declare to the heathen, ‘Neither is there salvation in any other, and there is none other name under heaven given among men whereby we must be saved.’”

SATAN'S DOMINION IN THE SOUTH SEAS

Writing from the New Hebrides, Rev. William Anderson gives us a vivid glimpse of life among the unconquered tribes:

“As I write, the followers of Thingaru, the great fighting chief of the North, and Waracanon, the fighting chief of the South, with their followers are in war paint and full of excitement.

“Two bushmen from Waracanon's party passed by here and lay in hiding, waiting for their victim to appear on

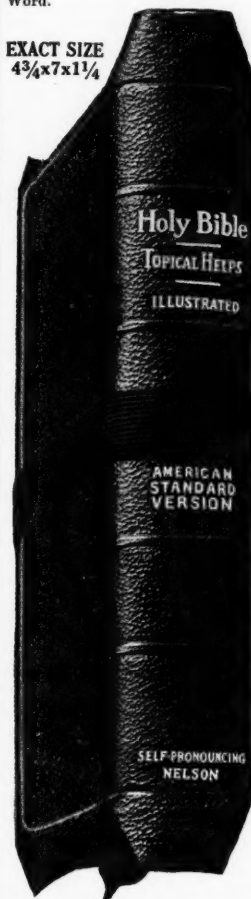
the bush track. The fatal shot rang out, and bullets passed through the head of Halok, a leading man of the tribe. The hired murderers hurried away and are now waiting for the payment of pigs for the life's blood of the victim.

“The news spread like lightning that Halok was killed. Immediately volunteers were eager to take revenge, and five bushmen were on the war path. Following the main track they branched off before coming to the mission, and after dark arrived at Waracanon's place. Here they lay in hiding all the night, and at the first call of the bush pigeon they were taking sights on their rifles for the murder of the great chief Waracanon. As the bearded old chief stepped out of his hut nine bullets passed through his body. With the swiftness of foxes the murderers traveled back through the bush, proud to be regarded as heroes of the

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first rank in having killed the great Waracanon.

"A native brought the news here. I went with a few men, found the body of the chief lying in a pool of blood, his arms and legs riddled and with a bullet through his heart. The only mourner seemed to be his wife. The men never mourn over a death by shooting, as they say their hearts are bad and cross.

"All the men of the village had gone into the bush in search of the tracks of the murderers. By the time they returned we had started to dig the grave in the little hut. This they strongly objected to, as their custom is to leave the body unburied. After a good deal of delay and talking they allowed us to continue. The body was placed in plaited palm leaves, and with his belt and pouch were all the tusks of the pigs he had killed at heathen ceremonies; these, he had believed, gave him his passport to the other world. As we lowered the body a prayer was offered, not for the dead, but for our naked brethren who stood at a distance with bitter hearts.

"On our way home we passed a party of the dead chief's followers at a council of war. Swiftly following the war council came the startling news that the great outlaw chief, Thingaru, had been shot and that his two wives had been strangled. The ghastly mode of procedure with widows is that after washing and oiling the body one side of the face is painted red and the other side black. What makes the custom more awful is that it is principally the other women who force the victims to the noose to hang themselves. After the widows are dead their bodies lie unburied in the house. If a man has two wives one is placed on each side of his corpse, to follow their lords to minister to them on the journey to the other world."

When the Light Comes In

In contrast to the above, a letter from Rev. Maurice Frater tells of an ingathering of precious souls in one of the communities where the gospel has gained a foothold, and where the power of the Lord Jesus is shown in newness of life. Referring to a baptismal service he says: "In spite of the absence of the two brethren the baptismal Sunday was a red letter day in the history of the local church. Fifty-three adults and seventy-one children were baptised, the greatest number I have ever baptised at one time. One could not but admire, especially in the women, the confident and business-like way in which the converts came forward for baptism. There was no halting or holding back. As soon as their names were called every one without hesitation came forward to the platform and took the oath of allegiance to Christ as Saviour and Lord. A New Hebrides woman is the shyest and most backward of mortals, shrinking from any action which would bring her prominently before the notice of men. But that day neither male nor female were taken into consideration; only one thing counted, and that was to witness for Jesus Christ."

ROADS TO THE CITY OF GOD OR JERUSALEM 1928

(Continued from page 163)

even a non-religious conference whose objective was the development of overseas industry and commerce. How much more might we learn from an assemblage of candid folk whose avowed purpose is the discovery of some practical solution to the puzzling problems confronting world evangelism. To those interested in learning what was done at the Jerusalem conference, and desiring to understand the viewpoint and angle of approach of the group represented by the International Missionary Council, we would commend Mr. Mathews' book as most illuminating.

I heard of a young man who went into the army. The first night in the barracks, with about fifteen men playing cards and gambling around him, he fell on his knees and prayed, and they began to curse and to throw boots at him. So it went on the next night and the next, and finally the young man told the chaplain what had taken place, and asked him what he should do. "Well," the chaplain said, "those soldiers have just as much right in the barracks as you have. It makes them angry to have you pray, and the Lord will hear you just as well in bed." Some weeks after that the chaplain met the young man and asked, "By the way, did you take my advice?" "I did for two or three nights; but I felt like a whipped hound, and the third night I knelt down and prayed." "Well," said the chaplain, "how did that work?" The young soldier answered, "We have a prayer-meeting there now every night; three have been converted, and we are praying for the rest."—D. L. Moody.

There is more said in the Bible about praise than about prayer. I believe it is just as important that we sing with the Spirit as that we pray with the Spirit or speak in the Spirit; and if we could have all our worship in the Spirit, the Holy Ghost would work not only while we were preaching and praying, but while we were singing. Many a church has lost its power on account of the choir that has not been in harmony with God. A godless choir will keep the Holy Ghost from working in any church, or a choir that sings in an unknown tongue.

We don't thank and praise God half enough. That is one reason why so many of our churches are so dull and gloomy. When churches get into a backslidden state, they hire singers to stand away up in some organ-loft and praise God for them. How can we expect God to give us further blessings if we don't thank Him for what He has given us? One of the best ways to wake a church up and start a revival is to hold a praise-meeting.—D. L. Moody.



Moody Bible Institute Monthly

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

CHRISTMAS—A MIRACLE

The rationalism of our times stands silent and embarrassed at the gateway of Bethlehem. There is no intellectual side door by which the escape can be made from the great events which crowd the memory at this holy season of Christmas. All is in the region of the supernatural, and yet all is in the region of the human reason. The whole story is so unadorned and yet the whole story is so highly artistic and elevated that nothing exists to parallel or explain it. The Gospels are free from imitation, and yet are equally free from contradictions. The solemn and glad reality of these major events in world-history maintain their pre-eminence with the moving of the centuries. There is nothing in modern science nor in the sincere search of philosophy which either confirms or denies. It was the dawn of a new order of life, and it stands apart from all other recorded births and advents; and thus knows of no evidence that sustains or repudiates.

A great sense of gratitude bestirs itself in the heart of one who can and does believe in the miraculous, for if miracles do not happen, the first Christmas morning never was. If miracles are not realities, then the great condescension, of which Paul speaks, never did occur. If God was not in Christ, then we are among the most deceived of men and must hide our faces in shame because of the great delusion. If the miracle of miracles did not take place in the hour of the great Annunciation, then the Sun of Righteousness does not shine, and we are straggling across the jungle, with no light adequate to bring us through the darkness. However, in spite of all these wild and foolish suspicions and doubts, the whole story is true, though the half has never been told.—*The Presbyterian*.

CHRISTMAS

Some years ago when astronomers told us there was one star so distant that light traveling at the rate of 186,000 miles a second would take 2,000 years to reach the earth, and that that star might have been blotted out before the birth of Christ and yet we would still see the light coming, people marveled at the mystery and the wonders of the universe.

Today astronomers tell us there are now visible through new telescopes, stars so distant from the earth that light from these stars will take 10,000,000 years to reach the earth. One star that can now be seen and its size measured, has, it is said, a diameter of 400,000,000 miles as compared with 8,000 miles for the diameter of our earth. They also tell us it is now possible to see 60,000,000 stars invisible

until recently, and whole system of universes beyond any ever before known are coming within the human vision.

Incomprehensible to the human mind! Yes, far beyond our finite power to grasp; and as we seek to think, the mind recoils upon itself and we stand in dumb amazement as we try to fathom these things. The more we think, or the more we try to think, the more impossible it is for the mind to conceive of such illimitable distances, such as eternity of worlds and universes. And yet all of these marvels and mysteries



of the heavenly bodies, singing forever the music of the rolling spheres—their infinity in number and size, their obedience to the divine law which holds them in their appointed places, seem insignificant in comparison with that incomprehensible act of the Creator of all this mighty sweep of universe on top of universe, when enwrapping Himself in mortality He came down to earth as a babe, to grow into manhood and to give His life upon the Cross to reconcile man to God, and thus open to mankind the doorway to eternal life. No wonder the angels of heaven on Judea's plain sang:

"Glory to God in the highest,
On earth peace to men of good will."

As the world celebrates that most stupendous event in all the annals of time, there sweeps over men and women everywhere, even beyond their own power to comprehend, the glad spirit of the Christmas season. In millions of hearts there is

born a longing to follow the teachings and the example of this divine Leader of men, who died upon the Cross, rose again, and ascended to heaven, that the world might be led to worship in spirit and in truth the only true and living God, Creator, Ruler, Preserver and Redeemer. Well may we repeat, therefore, at this Christmas season in the spirit of the angel chorus:

"Glory to God in the highest,
On earth peace to men of good will."
—*Manufacturers' Record*.

CHRIST OR SANTA CLAUS?

The legend of Santa Claus is a pleasant fiction which we would not willingly have banished from the literature of life, but we ought to remember that Christmas belongs to Jesus. The glory of our great Christmas festival belongs to Him. The throne in a little child's heart belongs to Jesus. We should not allow Santa Claus to crowd Jesus out of that throne. Santa Claus is a myth, but the blessed fact of everyday life is Jesus. When little children discover that there is no Santa Claus this knowledge is a decided shock to their faith and fills their eyes with tears.

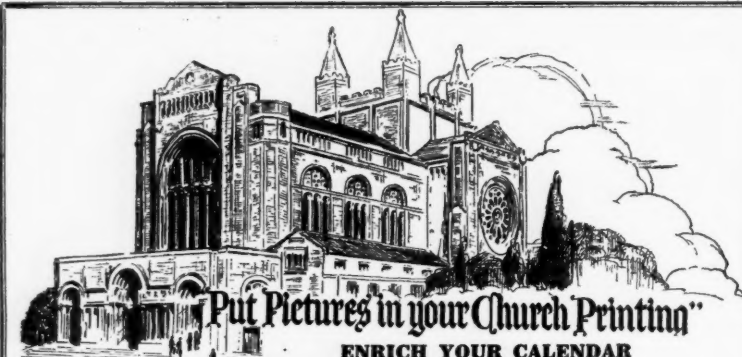
We are told by the National Kindergarten and Elementary College, in Evanston, Ill., that faith in Santa Claus persists until the age of six. Then comes, ordinarily, a little child's first painful disillusionment; then he takes doubt as a life companion, and begins to make practical use of the interrogation mark. Might it not be well to tell children that Santa Claus is simply a jolly myth of a jolly imagination, and thus still hold on to him, and enjoy him, but without sacrifice of truth, or without danger of sometime shocking and destroying a beautiful unquestioning faith? The heart of a little child is the throne of Jesus. Let Him be the central figure in childhood's wonderland. Let not Santa Claus crowd Jesus out of His throne.—*United Presbyterian*.

WATCH NIGHT

The Great Commission Prayer League is making its tenth annual appeal to all God-fearing, Bible-loving, revival-longing Christians to gather for an extended season of prayer and supplication on Monday night, December 31, 1928. It is suggested that the hour from 8:00 to 9:30 be devoted to prayer for the Jews and Jerusalem, and the speedy fulfillment of prophecy regarding them, as well as their individual and national salvation. From 9:30 to 11:00 prayer is urged for world evangelization of the Gentile nations. From 11:00 to 12:30 it is requested that there be supplication for the church universal and the reviving and perfecting of the entire body of Christ.

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QUAKER HISTORY AND DOCTRINE

WOULD you not like to know more about the Friends (or Quakers)? They were never more prominent in the world than now. Founded 300 years ago by George Fox, they have wonderfully permeated the civilized world, modifying the beliefs of practically all evangelical denominations, instituted reforms outside of their own borders—yet always a small group of people. Who is there, regardless of denomination or nationality, who is not glad to be able to name Quakers among his ancestors?

The Gospel Minister, the weekly publication of Union Bible Seminary, is planning a series of articles on "Quaker History and Doctrine," to begin publication some time in December or January. We plan to trace in broad outlines the history from their rise in the 17th century—their division into Orthodox, Conservative, and Unitarian branches, the present apostasy in the Orthodox branch, and efforts for its correction. The elements of temporary and permanent value in their beliefs and usages will be differentiated. Their peculiar views regarding baptism, the Lord's supper, and their reasons for them will be given place.

No well-informed minister of the Gospel can afford to be without a better knowledge of this peculiar denomination, and every Christian may well be interested. Written by a Friend who became one by conviction, the articles will be written from the standpoint of one who has considered all their beliefs deliberately, and with sympathy for those who differ or are ignorant of the ground of their beliefs.

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each year, though there are thirty millions of Protestant church members who are all supposed to be followers of Christ, and as such should also be "fishers of men."

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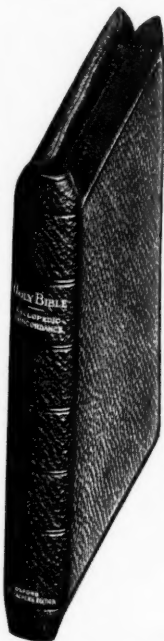
PERSONAL EVANGELISM

The unsatisfactory character of our church statistics emphasizes the fact that the missionary zeal which Christ expects of and enjoins upon His followers is at low ebb in most of our congregations. The work of testifying for the Saviour and of winning souls for the kingdom is quite generally delegated by church members to their pastor. Their inactive attitude is justified by the claim that they are carrying out the Lord's command by proxy. Their financial support of the missionary cause is supposed to be a sufficient concession to the great missionary commission which has been given to the church. The attitude of many churches might indicate that the Saviour's missionary command reads: "Open your churches and let people come to hear the gospel preached." The Founder of the church does not command us to provide opportunity for the lost to come to the gospel, but that we are to take the gospel to the lost. The words of Scripture dealing with this question invariably demand activity, labor, actual personal testimony on the part of every Christian. Every local church should be an aggregation of personal witnesses for Jesus Christ. Many churches are slowly dying of stagnation because the members have not realized any missionary obligation toward their unchurched neighbor. In many churches there has never been an organized effort to bring the gospel to the outsiders. The layman is inclined to shift responsibility by claiming: "That is the pastor's job." It is the layman's job as well as the pastor's. Not sermons, but individual voices of private members of the church are to evangelize the world. When the Romans shortened their swords they lengthened their territories. Wherever we have had this hand-to-hand work our increase has been great. When we cease to believe that men are lost, cease in private to urge them to come to Christ, the glory will depart

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from us. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist.—*American Lutheran.*

STUDY OF CHURCH ATTENDANCE

A record of various features of church attendance was kept over a period of more than six months by the congregations of Westmoreland Presbytery. It was learned that the smaller churches can secure a larger percentage of attendance of members. The decrease is regular as we proceed toward the higher membership class.

About 60 per cent of the members of the Sabbath-school did not remain to the morning service. The young people attend church fairly well in the morning; and their attendance at the evening service, as compared with the attendance of church members and members of the Sabbath-school, was excellent. The total number of persons that went away from church service, just as it was beginning morning and evening, was 949. The total number of persons that were at those services was 2740. Those who walked away from the service numbered 34 per cent of the number at the service.—*United Presbyterian.*

SALVATION ARMY PROGRESS

Salvation Army growth in this country during the past ten years has been remarkable, according to United States census reports. In 1916 there were 742 corps or local organizations, and these had increased to 1,052 by 1926. In the same period the membership of these corps increased from 35,954 to 74,768. Of this number 21,006 are under thirteen years of age. This shows a growth of about ten per cent a year or a little over one hundred per cent in the ten years. The number of buildings owned by the Army and used primarily for worship increased from 167 to 668, and their value grew from \$2,230,158 to \$17,738,506. In 1916 the Salvationists raised for current expenses \$1,082,645, and for benevolences, including missions, \$631,643. In 1926 these amounts had grown to \$4,147,429 and \$1,843,781. Their Sunday-schools grew from 705, with a membership of 45,975, to 1,015 schools with a membership of 101,796.—*Presbyterian of the South.*

GROWING INTEREST IN RELIGIOUS EDUCATION

One of the most significant movements in our day is found in the growing interest in religious education in the technical sense and in the study of the Bible as the basis of the Christian life. Religious education as a credit course in colleges began in Drake University in the fall of 1909 when Walter S. Athearn began offering courses in religious education credited toward the A. B. degree.

Since then the growth of instruction in Bible and religious education has been pronounced. A survey made during the fall semester of 1927, covering 922 institutions, revealed 239 institutions having separate departments of Bible; 72 institutions having separate departments of religious education, with 61 of the number also having separate departments of Bible, and 218 in-

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stitutions having combined departments of Bible and religious education—a total of 468 separate institutions having departments of Bible, departments of religious education, and departments of Bible and religious education in combination.—*International Journal of Religious Education.*

THE DECLINE IN RELIGION

The address of Rev. Russell Maltby, D.D., of Yorkshire, England, delivered recently to the Alumni Association of Trinity, Wycliffe, Knox and Emmanuel Colleges, emphasized the religious decline that is manifested everywhere. There are some people who state that interest in religious matters was never so great as it is today. There are others, like Dr. Maltby, who are considerably disquieted by the conditions prevailing in his own and other lands.

Dr. Maltby is right when he states that there is occasion for disquiet. Whatever the cause of the falling away of so many people from the Christian church, the condition should cause a widespread searching of the hearts of those entrusted with the office of shepherds of the flock to find a remedy. This English divine thinks it a good thing that denominational loyalty is perishing among young people. We are not so sure that he is right. It generally happens that when denominational loyalties perish other and more fundamental loyalties pass away with them if they had not already done so. One is well aware that there is a greater allegiance to be owed in the Christian life than that of adherence to some denomination. But it does not follow that when young people express a desire to jettison the loyalties of half a millennium a deepening spiritual experience is either the cause or the result.

One of the most distressing statements made by Dr. Maltby was that there were sections of English people who were more pagan than any heathen in the darkness of India. "The Indians," he said, "all have some kind of religious observance, while there are people living in England without any religion." Such a condition as this should be a clarion call to the entire church.—*Toronto Globe.*

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PROHIBITION IS SUSTAINED

In an editorial before election the New York Times said:

"The issue between Smith and Hoover in the matter of prohibition is sharp and clear. Hoover proposes to attempt to correct the abuses of enforcement, but stands for the amendment and the Volstead law unalterably. Smith, pledged to attempt real enforcement of the law for the first time in its history, would amend the amendment and modify the law so as to permit the several states to undo prohibition. It is the first opportunity which Americans opposed to prohibition have ever had to register their opinion and make it felt by the politicians. If this opportunity is not grasped, years may pass before it comes again. All the dry forces are militantly for Hoover. They accept the issue as real."

That is the viewpoint of a newspaper opposed to prohibition and which supported the candidacy of Gov. Smith. We regard it as an admirably fair statement of the situation. There can be no question whatever that if Gov. Smith had been elected the anti-prohibitionists would have proclaimed his victory as a national repudiation of the Eighteenth Amendment and the Volstead law, and we believe they would have been justified in so doing. They would have held, with excellent reason, that the voters had issued to Gov. Smith a mandate to go as far as he can constitutionally in putting his wet program into effect.

But the popular verdict has gone the other way. The mandate has been denied. The people, instead, have elected Herbert Hoover, who is pledged to sustain the Eighteenth Amendment and the Volstead law; who believes in the great experiment and has declared his earnest desire to see it succeed.

We reiterate the election of Hoover is an endorsement of national prohibition, and we expect the New York Times and other fairminded organs of wet sentiment to admit it.—*Chicago Evening Post.*

KEEP THE BIBLE CENTRAL

Nothing can take the place of the Bible in a service of worship. We will note the way God speaks to men and the devotional values, private and public, which come to him who sincerely uses in a Bible-school worship service varied selections from the Book.

Worship is conscious fellowship with God. As a precious tradition, Christians hold that the Bible is God's word to men. In very truth in varied ways God speaks to all who have ears to hear. It may be through the still small voice, through nature's calm or nature's storm, through the thunders of Mount Sinai, or in the gentler accents of the Sermon on the Mount—but *He speaks* in a special sense, God's message comes to us in the recorded words of the sacred Scriptures, the more tangible, the more real to many.

Man can not escape the voice of God. No height to which he soars or depth to which he sinks can put him beyond the voice of the omnipresent One. At the pinnacle of man's prosperity and in the abyss of his adversity there God is to speak the needed word. Sin, indifference,

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hostility, chaotic mental and moral conditions, may create static and dead ears to His message through the Book of books, but the message is on the air with its spiritual satisfaction for every human need.

The Bible holds the central place as a book of devotion. It is not a fetish to be feared, but a friendly guide to be followed. To bow to its truth is to be lifted to its triumphs. It is the spiritual source-book of the universe. In it are the sources of the good, the true and the beautiful.—W. Edward Raffety, in the *Lookout*.

REFUSED AS A MISSIONARY

During a recent visit to Toronto, Rev. W. Y. Fullerton told the story of a young man who was refused as a missionary.

In the year 1916 he applied to an English board to go forth on foreign service. The doctor gave him a very black sheet and consequently the mission board said they could not send him.

This decision did not discourage him and fill his soul with sourness. He determined to be a missionary even though at home. He went into business to make money for missions.

In 1917 he sent to the mission board £75, in 1918 £480, in 1919 £1900, in 1920 £1024, in 1921 £2500, in 1922 £3000, in 1923 £3500, in 1924 £4425, in 1925 £4908, in 1926 £7403. What a record for a man who was too sick to be a missionary—£29,215 in ten years.

There are many ways of doing missionary work. The important thing is to do it the way God has appointed for us.—*Evangelical Christian and Missionary Witness*.

THE SCRIPTURE GIFT MISSION

One of the best known agencies for the circulation of the Scriptures is the Scripture Gift Mission. From the headquarters in London, Scriptures are published in attractive form and sent out over the world in about one hundred different languages. A branch office in Toronto serves Canada; and the American branch, 119 S. 4th St., Philadelphia, Pa., covers the United States, West Indies, Mexico, Central and parts of South America.

The chief service of this mission has been to enlist volunteer workers who will use God's Word in doing His work. Hundreds of men and women have become sowers of the seed, in homes, day-schools, Sunday-schools, hospitals, prisons, mining and lumber camps and Indian reservations throughout our land. The greater part of this distribution has been in the neglected rural sections of the country, generally among those not able to purchase Scriptures.

A volunteer worker reports thus from the mountains of Virginia: "The people are so poor and of course will not buy Testaments for the children, and it is my aim to get a Testament into the hands of every school child and teach them to use it daily, not only in the school room but at home."

God's work has had a severe set back by the terrific hurricane that swept Porto

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Christ is tempted. He beginneth to preach. ST. MATTHEW, 4, 5.

13 ¶ Then cometh Jē'sus from Gāl'ilee to Jōr'dan unto Jōhn, to be baptized of him.
14 But Jōhn forbad him, saying, I have need to be baptized of thee, and comest thou to me?
15 And Jē'sus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.
16 And Jē'sus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove,

A. D. 28.
CHAP. 5.
v ch. 2. 22.
v Dan. 9. 24.
v Mark 1. 10.
v Isa. 11. 2.
v Luke 4. 22.
v John 1. 33.
v John 12. 28.
v Ps. 2. 7.
v Isa. 42. 1.
v Luke 9. 35.
v Col. 1. 13.
13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled which was spoken by E-sā'as the prophet, saying,
15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dan, Gāl'ilee of the Gēn'tiles;
16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

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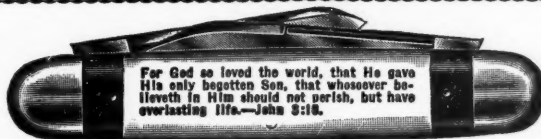
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PHILOSOPHY OR FOOLOSOPHY?

The Associated Press recently carried the following news item:

"A new listing of the great thinkers of all time, ranging chronologically from Confucius to Darwin, but omitting Christ, was presented today by Will Durant, author and philosopher.

"Plato, Aristotle, Spinoza, Copernicus, Francis Bacon, Newton, Kant and Voltaire were the other eight men on the list.

"Jesus Christ, Moses, Caesar and other such leaders were thinkers only secondarily," said Durant. "They were primarily moral forces, reformers, or men of action. Christ moves the world by feelings rather than thought."

How shocking it is in this day of boasted "higher education" to find one of the world's greatest philosophers saying that Jesus Christ is but a "thinker only secondarily." His philosophy has failed to show him that Christ is God and as God He is able to think primarily. How true it is that the world by its "wisdom knew not God" (1 Cor. 1:21). "The fool hath said in his heart, there is no God" and much of our philosophy is but foolosophy. —Presbyterian Herald.

HOW THE FIRST TELEPHONE WAS USED

In 1877, less than a year after Bell's triumph at the Centennial, the first telephones were brought to Chicago. Bernard E. Sunny, now chairman of the board of directors of the Illinois Bell Telephone Company, was at that time local manager for the Atlantic and Pacific Telegraph Company, which had its main office on Washington Street opposite the present site of the county building. Two of the telephones were placed in that office and they were connected over the telegraph company's Milwaukee wires to the other two, which had been put in the home of John N. Hills in Ravenswood. Many demonstrations of their working were given, chiefly on Sunday afternoons and in the evenings. After the theater was a popular time for neighbors to drop in at Mr. Hills' home to hear the telephone speak and sing. The noise over the circuit was great and talking was difficult, but singing traveled over the wires successfully. Since there was a Moody and Sankey revival going on in Chicago at the time, some of the most popular songs for demonstration purposes were "Nearer My God to Thee," "Pull for the Shore," etc., Moody and Sankey hymns which were then new. These would be sung, often by Mr. Sunny, from the offices of the telegraph company for the edification of Mr. Hills' guests.—Bell Telephone News.

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Bible Problems Fairly Met

By GRANT STROH

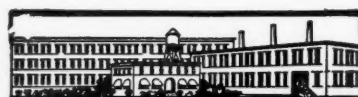
Author of *His Church, His Glory, The Next World Crisis*, etc.

The contents of this book appeared originally in the department known as "Practical and Perplexing Questions" of *The Moody Bible Institute Monthly*. . . It was at my suggestion, indeed, that Mr. Stroh gathered up his answers to questions in the *Monthly* in this permanent form and I trust the book may find a wide market and prove a great blessing to many.

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William Norton

PRAYER AND BIBLE STUDY

An evangelist was asked: "What is the most necessary, secret prayer or searching the Scripture?" He answered by asking another question, "What is the most necessary for a bird, the right wing or the left wing?"

DIRECTING THE CHILD

On the end of the cement walk that leads to a church in Corwin, Kan., can be seen the imprint of two baby feet with the toes pointed toward the church. It is said that some fourteen years ago, when the walk was being laid, a mother set her barefoot baby boy on the smooth surface of the walk. Now the tracks may be seen as plainly as if made but yesterday. She started her boy right. Now that she is dead and gone, the boy's heart has taken a set just like the cement walk.

Mother, see that your boy is at least headed in the right direction! (Prov. 22:6).—Samuel I. Ward, in *Record of Christian Work*.

"REVEILED, REVEILED NOT AGAIN"

The story is told of a young minister who was late in going home one evening from the church. He entered a crowded car, with his Bible under his arm, and at once there began some sneering remarks from some rough fellows. These remarks kept up, and when the young minister left the car, to the amusement of his companions, one youth said: "Say, mister, how far is it to heaven?" Many a Christian under the circumstances would have kept quiet or have resented the insult; but the minister, with a quiet dignity and with all gentleness, replied: "It is only a step; will you take it now?"

This reply and the influence of the young minister in keeping his temper under provoking circumstances were later the means of bringing that young man to Christ.

SET APART FOR GOD

Two boys are born on the self-same day. One is the son of a king, set apart from his birth to high estate and office; the other is the son of a pauper. Why is it that continually the young prince has it impressed upon him that he is the son of a king? Is there any practical benefit in it? Indeed there is. The two boys may often walk the same streets, but their practical life and behaviour are as different as can be. The prince is practically separated from many low and vulgar ways, because by birth he was absolutely set apart to kingly estate.

So it must ever be with us. *Never can we be too often reminded that by the redemption work of Christ, by the Spirit's work and indwelling, we have been set apart for God. Nothing will prove more truly conducive to holy living.*—Frank B. Hole.

THE OBJECT OF "WATCH"

Have you ever noticed that the word "watch" in the New Testament has no object attached to it? We are never told what we are to watch. Watch your own heart? God forbid; you will only get into bondage and trouble. Watch the Devil? No; he will keep you occupied with that only, if you do. Watch those around you? No; they have their own troubles, and so have you. What, then, are we to watch? Watch the Lord Jesus Christ, "Looking unto Jesus." Be occupied with Christ; and as you pray, watch, looking unto Him.—W. H. Griffith Thomas.

"AMPERAGE" AND "VOLTAGE"

Not long ago I was at Niagara Falls and took advantage of the opportunity of visiting one of the great power houses which supplies electrical energy to Buffalo, Rochester and Syracuse. Thinking it a good opportunity to obtain information, I asked the engineer who showed the party around to explain the difference between "amperage" and "voltage," two terms frequently used in the newspapers. "Well," said he, "to state it in a very simple way, amperage is the amount of electricity that is sent out, while voltage is the force or momentum with which it is projected. The brilliancy of the light in Rochester depends not so much upon the amperage as upon the voltage."

The apostles were not men of wonderful natural endowments. *Their amperage was comparatively low but their voltage was tremendous. They were men of remarkable zeal who made things come to pass wherever they went.*—A. C. Crews, in *Westminster Teacher*.

GRATITUDE

A great surgeon operated on a poor boy whose foot was twisted out of shape. The operation was successful, and a friend came to take the little invalid home. He said to the boy, "What a beautiful hospital you have been in!" "Yes," said the boy, "but I like the doctor best." Then the friend spoke of the nurses and their kindness. But the boy replied, "Yes, they are kind, but I like the doctor best." When he brought the boy home his mother was charmed to see her son again. She fell on her knees and looked at once at his foot. "Why, it's just like any other boy's foot now," she exclaimed with delight. All the time the lad was saying to her, "Mother, you ought to know the doctor who made me walk."

There is not one of us for whom Jesus has not done a thousand times more than the surgeon did for the boy. Yet, as a rule, we rarely speak of Jesus, or insist on making Him known to others.—Sunday School Times.

"CLOCKS CONVERTED TO CHIMING"

Such were the words that caught the writer's eye in an advertisement of a watchmaker's wares. "Conversion to chiming" is precisely what many nowadays need. In the midst of gloom and sorrow, what a call there is for bright Christians who can advertise the grace of God, which is able to dispel all sorrow and care. *Many are converted who are far from chiming, and they require the change that can fill their lives with a music never dying, ever singing, ever praising.*—Sunday School Times.

JUDGMENT CERTAIN—BUT WHEN?

For God shall bring every work into judgment.—Eccl. 12:14.

A mining expert in the mountains was celebrating a great find of gold in a feast to which his friends were invited. In the midst of the feast he called his servant and asked him to go down into the cellar and to bring to him something which had been forgotten. The servant was gone for a little time and then returned without the candle which he had taken down. When asked about it he said he had left it in a barrel of sand. Perfectly calm the host arose and walking carelessly across the room he made for the cellar. As soon as the door was closed all calmness left him and rushing across the cellar he snatched the flickering candle, not from a barrel of sand, but from a barrel of blasting powder. In another moment all of them would have been blown into eternity.

No man knows when the day of retribution and of judgment may be upon him.—Watchword and Truth.

OFFERS TO SELL SKIN

An advertisement in a New York daily announced that \$300 would be paid for three square inches of skin from a healthy person of suitable complexion. The offer was made by a physician who has a patient suffering from a disease of the throat, which had made an ugly abrasion. All efforts to induce the skin to grow over it had failed, and he decided to try the experiment of grafting skin from a healthy person upon it. The advertisement produced speedy results. In twenty-four hours the physician received nearly two hundred letters from persons willing to supply the desired skin. Many of them were very pathetic. They told of extreme poverty, and begged to be permitted to obtain the money in that way. Some of them declared that they were ready to submit to any extent of suffering, if they could only earn the \$300 by it. The physician said it had been one of the most painful experiences of his life to deny so many appeals. Only one person was needed, and so many must be disappointed.

The large number of applicants shows how dire is the need of money among the people. It may be hoped that such persons will be saved from the temptation, which assails so many, to sell their souls for money. *Our Lord's warning (Mark 8:36) ought never to be forgotten.*—Christian Herald.

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WHEN TO PREACH

An old time English bishop sent for John Berridge to reprove him for preaching at all hours and on all days. "My lord," said he modestly, "I preach only at two times." "Which are they, Mr. Berridge?" "In season and out of season, my lord" (2 Tim. 4:2).

* * *

TWO WAYS OF SEEING THINGS

"A day or two ago," said Dr. J. H. Jowett, "I was at the end of the Palisades on the Hudson, where I could see some of the beauty of that most noble river. But a friend at my side gave me a pair of glasses, and I looked upon the scene again, and, oh, how much more profoundly I could search the hidden things!

"The trees and living things moving here and there and also smaller things of beauty came into view. I know we cannot get away from the love of God, but when the Holy Spirit comes, it is like another lens, and we look with increased power upon the old scene, and are feasted with the glories of the Lord."—J. W. Ham.

* * *

CHEERFUL SINGING

Speaking of his boyhood days when he attended the church of which his father was the minister, Henry van Dyke, of Princeton, recalls the cheerful singing. "Father was fond of the old tunes which are tuneful," he says. "One of his favorites was set to a hymn which begins:

"How tedious and tasteless the hours
When Jesus no longer I see!"

"The tune was a lively one; but it has vanished from most of the modern hymn books—too simple and glad for them, I suppose."

We must be the losers if we do not sing glad songs in our churches. *A Christian has the best rights to be cheerful in his religion. Jesus came to make men glad about God.*—Forward.

* * *

THE FLAG-POLE MAN

A man engaged in some work at the top of a flag pole on the tallest office building in New York, and watched by great crowds on every street corner that afforded a view of him, suggested the following reflections:

1. He was like a conceited person, in that while every one else looked small to him, he looked small to every one else.

2. If not a believer in Christ and unless he becomes one, his temporary perch on the flag pole was the nearest to heaven that he would ever get.

3. He was the cynosure of all eyes, and no doubt admired by many; and yet within a short distance there were thousands of humble toilers in offices, factories and stores whom no one noticed or commended, and yet whose work was just as useful.

4. The risk he took was great (though it paid him well—the papers stating that he was to receive \$150 for his few days labor), yet if he had fallen and been killed, no one would have condemned him; rather he would have been commended for seeking at such hazards to gain a livelihood. *But let a missionary die while seeking in Jesus' name to save the perishing in distant lands, and everywhere the whole cause of missions is decried.*

THE BURIAL OF OUR SINS

An old Welsh minister, speaking of the burial of Moses, said: "In that burial, not only was the body buried, but the grave and the graveyard. *This is the way in which God's mercy buries our sins.* If anyone should meet Mercy returning from the funeral of our sins, and ask, 'Mercy, where didst thou bury our sins?' her answer would be, 'I do not remember.'"—*Heart and Life.*

* * *

GODLY CONDESCENSION

There is a story told by the Moravians of one of their missionaries who went to the West Indies to preach the gospel to the slaves. The missionary found that they were worked so hard, that they went forth early and came back late, and were consequently so wearied that they could not listen to him. He was a white man and they were black, and white men were the ones who oppressed them. There was no chance to preach to them unless he accompanied them to their tasks. So he sold himself to their master, who put him in the gang with them. He worked with them, suffered with them, and taught them the way of life. Through his self-forgetting love he won hundreds of them to Christ.

He bowed himself to their condition, and took upon him their bondage in order to bless them.

Is not that the very epitome of what Christ did, who, in order that He might reach the poor, and bring the power of truth to bear upon their understanding, took upon Him the form of a servant and became obedient unto death in order to bring us home to God?—*The Convention Teacher.*

* * *

THE CRIME OF UNCONCERN

I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am not." Then I used every scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, "Are your father and mother alive?" "Both alive," said he. "Is your father a Christian?" "Don't know; he has been a steward in the church for several years." "Is your mother a Christian?" "Don't know; she has been superintendent of the Sabbath-school of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the primary department in the Sabbath-school." "Do your father and mother ever ask the blessing at the table?" "No, sir." "Did your father, mother or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?" I could not answer such an argument.

It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?"

Can any one of ours say that we do not care for their soul? *May God save us from "the crime of unconcern."*—"Billy" Sunday.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

RUSSELLISM

J. B., Kimberly, Wis.

Question: What book do you recommend to counteract the books given away by the International Bible Students Association?

Answer: The pamphlet entitled *The Errors of Millennial Dawnism*, by Dr. James M. Gray, which can be obtained from the Bible Institute Colportage Association, 843 No. Wells St., Chicago, for a few cents.

GIFTS OF THE SPIRIT

F. E. M., Duluth, Minn.

Question: Will you kindly explain I Corinthians 12:10?

Answer: This verse contains a partial catalog of the gifts bestowed upon members of the Church by the indwelling Holy Spirit: (1) miracle powers; (2) the gift of prophecy, especially foretelling future events; (3) discerning between the actually inspired and mere pretenders; (4) speaking in tongues, and interpretation of tongues. This latter may refer to the language of ecstasy employed in prayer or praise unknown to the user and giving expressions of feelings rather than of thoughts, and so had to be explained; or else it may mean, as many believe, speaking in foreign tongues.

PENTECOSTALISM

G. B., Tulsa, Okla.

Questions: (1) What attitude do you take toward the Pentecostal doctrine that speaking in tongues is the sign or test of the baptism of the Holy Spirit? (2) Do you ever accept any students from that denomination?

Answers: (1) We hold that the Pentecostals are in error upon this point of doctrine. (2) We have occasionally accepted such students, but with the promise that they do not teach their peculiar doctrines while students at the Institute.

DEGREES OF PUNISHMENT

O. J. R., Olmitz, Ia.

Questions: (1) Are there degrees of punishment for the lost? (2) Is it possible for one to persistently refuse salvation and reach the place where he still wants to be saved and yet cannot be, because God has quit striving with him?

Answers: (1) While future punishment will be endless, it will be according to works done in the body (Rev. 20:12, 13). (2) A person in this life may reach the place where he cannot be saved, because his heart has become so hardened that it no longer responds to appeal, nor does the person seem to care. If a person still wants to be saved, is this not an evidence that God's Spirit is still striving with him?

DANCING

F. D., Jim Falls, Wis.

Question: What do you think of the public dance? Right or wrong? Should church members dance?

Answer: Apart from the questionable use of one's time, especially the late hours, and apart from the sometimes ill effect upon one's health, we consider the atmosphere of the dance detrimental to the spiritual life of those who frequent the dance hall. Such places are not conducive to "growth in grace," even upon the part of those Christians who do not dance, but are worse for those who do.

PRESENT ABODE OF THE SOUL

J. M., Pawhuska, Okla.

Question: In the light of John 5: 28, 29, where are the souls of the dead prior to their resurrection?

Answer: Our belief is that the souls of the righteous go at once to God, while the souls of the wicked dead go at once to the place of torment. The final rewards are determined at the time of the reunion of soul and body; not with the natural body, but with the resurrection body.

THE SECOND BLESSING

L. D., Boaz, Wis.

Questions: (1) Is there scriptural warrant for "the second blessing," at which time comes entire sanctification? (2) Can

a minister of the gospel be a member of the Masonic Lodge? (3) Have you any knowledge of the Indian evangelist, "Lone Star"?

Answers: (1) The teaching is unscriptural. Entire sanctification does not come before death. (2) He "can," for many are, but we do not approve of it. (3) We have no definite knowledge.

PRE-EXISTENCE OF THE SOUL

F. W. P., Grand Rapids, Mich.

Question: Is the human soul pre-existent, or is it created in the child?

Answer: The theory of the pre-existence of the soul is pagan, but has been held by certain Christian leaders, such as Origen in the early church and Edward Beecher in more recent times. The theory has been generally held by the church to be unscriptural. As to the latter part of your question there are two views: (1) The creation theory, which you suggest, and (2) the traducian theory, which holds that the race was immediately created in Adam, and that all souls, as well as bodies, have been propagated by natural generation.

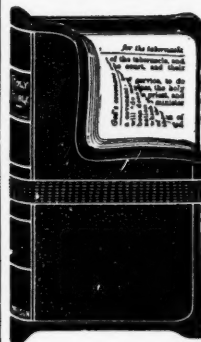
THE HEAVEN

G. H., Princeton, Calif.

Questions: (1) Does heaven as a symbol ever mean good in the Bible? (2) Was Psalm 121 written by David while a captive in Babylon, as I recently heard a minister affirm?

Answers: (1) Ordinarily heaven symbolizes evil (Matt. 16:6-12; Mark 8: 15; Luke 12: 1; 1 Cor. 5:6-8). There is one seeming exception in the peace offering, when offered as a sacrifice of thanksgiving (Lev. 7:11-13) "such bread being common to feasts." But in the New Testament the symbolism is always evil. (2) Nothing in this psalm suggests that it was written during the time of captivity, and if it had been David could not have been its author,

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for he died long before the captivity. The authorship of Psalm 121 is not ascribed to David, as is the preceding and the following psalm.

JESUS' SOURCE OF VICTORY

G. E. D., Victoria, B. C.

Question: In the temptation in the wilderness did Jesus resist the Devil and overcome him in His sinless human nature, depending upon the Holy Spirit, or in His dual capacity of God and man?

Answer: It is wrong to try to separate the human nature from the divine in Jesus, for He is one person and does not act at one time as man and another time as God, but always as the God-Man. As such He was tempted, as such He demonstrated that He was victor over Satan. In the full consciousness of His Messiahship and divine Sonship He met temptation. Just to what extent, if any, He was dependent upon the Holy Spirit we are not told. We do know that He was filled with the Spirit.

"SCIENCE AND HEALTH"

R. D., Eagleville, Mo.

Questions: (1) Are there any differ-

ences in the various editions of Mrs. Mary E. Baker's book? (2) Of what value is *The Aquarian Gospel of Jesus the Christ*? (3) Is there any authentic record of the "silent years" in the life of Christ?

Answers: (1) We understand that there are many differences, but cannot vouch for this. (2) Not familiar with it. (3) By "silent years" is meant the years from the age of twelve to the age of thirty. We have no authentic record of them. All that is known is that He spent the years quietly working at the carpenter's trade.

THE LOST LAUGH

Once upon a time, as all good stories begin, there lived in Cornwall, England, wonderful boys and girls known as pixies. Whether they were natives of Cornwall or not, no one seems to know, but they visited there and the people were very much impressed with their high spirits and unclouded happiness.

But one day, a very strange thing happened. While these jolly youngsters were in the midst of their games, a boy suddenly stopped playing, and looking gloomily at the others, he sadly said: "I've lost my laugh—it's flown away."

There was great consternation and alarm among the pixies, for such a dreadful thing had never happened among them before. They wondered whatever it could mean, and they resolved there and then that there could be no more play—indeed they wondered if there could really be any more happiness, until the lost laugh was discovered.

In all directions they spread themselves out to look for it. The boy himself went here, there and everywhere, asking the people he met if by any chance they had seen a laugh that looked as if it were lost. But he met with no success and as the day wore on he became more and more tired, until he almost lost hope of ever finding his laugh again.

At length seeing an old woman who looked very weary as she sat on the roadside with a big bundle by her side, he forgot his own trouble for a moment and asked her if he could help her by carrying the bundle. As she was very tired she was glad to accept his offer.

He flung the bundle on to his shoulder and after a two mile tramp they arrived at the little cottage where the old woman lived. She started to thank him and invited him in for a piece of cake and a glass of milk. To her surprise he did not accept her offer. Indeed he was so excited and happy that nothing could tempt him to stay, for he had discovered that while carrying the old woman's bundle his laugh had returned. And what a merry laugh it was! Away he ran, shouting:

"I've found it! I've found it!"

This sounds a queer story and hardly like life as we know it. Yet think a moment. Truth is often embodied in a tale, and this story of the lost laugh goes to the root of one of our strongest instincts. We feel that we were made for happiness and that when we learn to live in the right way the world will be a happier place. It is one of the facts of everyday experience that the finest and most

enduring happiness is to be found among the people who forget themselves in trying to help others. When the Lord Jesus Christ said that those who were trying to save their lives should lose them, and that those who were willing to lose their lives should find them, He was giving utterance to this very truth.

Test it for yourself, and see how true it is.—Rev. J. E. Williamson, Cumberland, England.

The Smithsonian Institute engaged a man to learn all there was to know about one single family of little marine shelled animals called foraminifera, found in the mud of the sea. As the story goes:

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This information alone would justify much research, and the records of the Smithsonian contain many such instances of valuable practical information gained.

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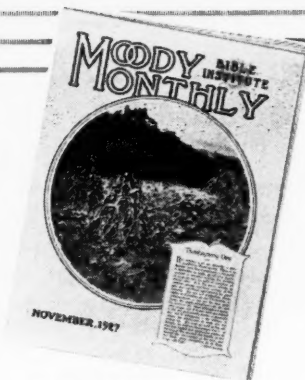
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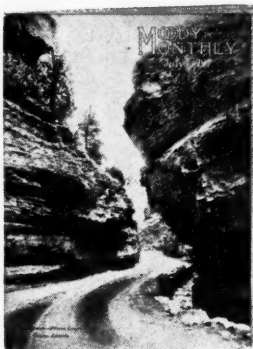
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P. B. Fitzwater

December 9

Paul Goes to Rome

Romans 1:8-15; Acts 27:1-28:31

Golden Text:—I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth.—Romans 1:16.

I. Paul's Longing to See the Romans (Rom. 1:8-15).

Rome was the center of the world's power and influence. Paul longed to visit that metropolis with the gospel so that it might find its way from that center to all parts of the world. He had a two-fold object so far as the Roman church was concerned.

1. That He Might Impart unto Them Some Spiritual Gift to the End That They Might Be Established.

2. That He Might Be Comforted by Their Fellowship.

There is a reciprocal relationship between the pastor and the people unto whom he ministers. He felt an obligation to take the gospel to that city. In a real sense that obligation rests upon every minister of the gospel.

II. Paul's Voyage to Rome (Acts 27).

1. The Ship (vv. 1-6).

It was a vessel of Alexandria sailing from Myra to Italy.

2. The Company (vv. 1, 2).

Two of Paul's friends, Aristarchus and Luke, were permitted to go with him. Besides these three, there were two hundred and seventy-three in the ship (v. 37).

3. Overtaken by a Storm (vv. 7-20).

Paul had advised that they winter in Fair Havens (vv. 9-12), but his advice was unheeded. The gentle south wind deceived them so they loosed from Crete, only to be overtaken by the tempestuous wind called Euroclydon. They did everything possible to save the ship. They even bound it with great cables and cast the cargo overboard.

4. Paul's Serene Faith (vv. 21-26).

(1) His rebuke for failure to heed his advice (v. 21).

This was not a mere taunt, but a reference to the wisdom of his former advice urging them to give him a more respectful hearing.

(2) Bids them be of good cheer (v. 22).

(3) He promised them safety (v. 22).

He assured them that though the ship would go to pieces, every man's life would be saved.

(4) The source of his information (vv. 23, 24).

It was revealed unto him by the angel of God.

(5) The reason for Paul's faith (v. 23).

"Whose I am and whom I serve." The

consciousness of having been chosen by God and being engaged in His service enables one in the midst of the most violent storm to rest in God.

5. The Ship's Crew All Safe on Land (27:27-28:10).

This was exactly as the Lord had said. His promises are absolutely certain.

(1) The hospitable reception by the natives (28:2).

They built a fire and made the shipwrecked people as comfortable as possible in the cold and rain.

(2) Paul gathering sticks for the fire (v. 3).

Though he was the world's greatest preacher and missionary, he was not above this humble ministry. In this he was like his Master, ministering rather than being ministered unto.

(3) Paul bitten by a poisonous serpent (v. 3).

Among the sticks gathered there was a serpent. Perhaps it had already coiled itself up for its winter's sleep, but when warmed by the fire it darted at Paul and fixed its fangs upon his hand. The natives expected to see him fall down dead, yet he shook it off, nothing harmed. At first the natives thought that he was an escaped murderer and that retributive justice was being meted out to him. When they saw he was unharmed they concluded he was a god.

(4) Paul heals Publius' father (vv. 7-10).

Paul now reciprocated the kindness of these people. Others came also for healing, to which the people responded with appreciation by furnishing them the necessary supplies.

III. Paul's Arrival at Rome (28:11-16).

Brethren from Rome came some forty miles to meet him. This greatly encouraged him, for which he gave thanks to God. This seems to have been the first city in all his life as a missionary which thus welcomed him. It was typical however, of the welcome which was given to the gospel by the Gentile world. His desire to preach the gospel at Rome was now realized. He was treated with great leniency, being allowed to hire a house and live apart, except that he was constantly under the guard of a soldier. Being chained to a soldier was rather irksome, but it gave him a chance to preach to the soldiers, which he could not have done in any other way. He was content in every circumstance so that the gospel was preached.

IV. Paul's Ministry in Rome (vv. 17-31).

1. His Conference with the Leading Jews (vv. 17-22).

He did not, as usual, wait for the Sabbath Day to speak to the Jews, but after

three days' rest he called the chief Jews together because of a desire to have a fair understanding with them. When they came he endeavored to conciliate them. He told them that though he came as a prisoner he was not a criminal. Though his own countrymen had sought his life he did not come accusing them. The result of this interview was that the Jews took neutral ground.

2. Paul Expounding the Kingdom of God and Persuading Concerning Jesus (vv. 23-31).

He pointed out a real kingdom, the messianic kingdom, with the historic Jesus as King. To Paul the kingdom meant a definite reign of a definite person, not simply an improved state of society. This he showed from the Scriptures. He went through the Old Testament carefully, showing this to be in harmony with the teaching of the law and the prophets. This was the method his Master had used (Luke 24:27). His exposition lasted from morning till evening—a rather long sermon.

December 16

Paul and His Friends

Acts 20:36-38; Romans 16:1-4; Philippians 2:25-30; Philemon

Golden Text:—A friend loveth at all times.—Proverbs 17:17.

In view of the several texts chosen for this lesson, it will be necessary to select the salient feature of each one for the teaching point.

I. Paul Praying with the Ephesian Elders (Acts 20:36-38).

This incident reveals the real spirit of fellowship which had developed between Paul and the elders of the church at Ephesus. Knowing the seriousness of his mission to Jerusalem and the probability that he would never see them again, he asked these elders to meet him at Miletus, that he might give them the proper instructions so as to enable them to meet the issues which confronted them. Before leaving them he knelt down and prayed with them.

II. Concerning Certain Ones at Rome (Rom. 16:1-4).

1. Phoebe Commended to the Christians at Rome.

Phoebe was a Christian woman from the church at Cenchrea, who was making a visit to Rome. Her business is not defined, but it was such that he could ask the Christians not only to receive her, but to render her any needed assistance. This consideration was on the ground of her service to others.

2. He Asks That the Christians Greet Priscilla and Aquilla (vv. 3, 4).

The ground upon which this greeting was urged was their own loyalty to himself. He stated that they had laid down their lives for him.

III. Concerning Epaphroditus (Phil. 2:25-30).

Not being able to revisit the church at Philippi, Paul sent his friend Epaphroditus to minister to them. He asks that they receive him in the Lord with all gladness because for the work of Christ he was nigh unto death.

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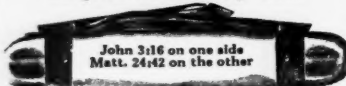
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IV. Paul Writes to Philemon.

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1. The Salutation (vv. 1-3).

His aim was to touch Philemon's heart; he therefore refers to himself as a prisoner and links Philemon to himself as a fellow-laborer in the gospel of truth. He makes mention of Apphia, Philemon's wife, and Archippus, the son, who had already enlisted as a fellow soldier.

2. Philemon's Reputation (vv. 4-7).

(1) His faith and love toward the Lord and all the saints (v. 5).

His earnest desire was that this faith might bear fruit in Christ Jesus. With such an approach the way was open to Philemon's heart.

(2) His ministry to the saints (v. 7).

Philemon generously ministered of his substance to the poor saints.

3. Paul's Request (vv. 8-16).

He requested Philemon to receive back Onesimus, the runaway slave, as a brother in Christ.

(1) Beseeches instead of commands (vv. 8-10).

Though conscious of his right to enjoin, he pleads as a prisoner of Jesus Christ, for love's sake.

(2) He pleads on the grounds of grace (vv. 11-14).

He admitted that Onesimus had been unprofitable, had forfeited all claim upon Philemon, and that on grounds of justice his plea might well be rejected, and yet, because Onesimus was begotten in his bonds (v. 10), was in a real sense part of his own suffering nature (v. 12), he ventured to suggest that he should be accepted. Paul would gladly have retained him as a personal attendant, but first sought his friend's permission.

(3) Paul desired that Onesimus be received back, not as a slave, but as a brother in Christ (vv. 15, 16).

Here is the real fugitive slave law. Paul never attacked slavery, though it was contrary to Christianity and therefore hateful to him, but emphasized the principles which destroyed it. The wise thing to do is to get men and women regenerated and thus transform society, instead of seeking change by revolution. Social wrongs can only be permanently removed by the creation of a brotherhood. This brotherhood can only be realized by faith in Jesus Christ.

4. The Basis upon Which Onesimus Was to be Received (vv. 17-21).

The debt of guilty Onesimus was to be placed to the account of Paul, and the merit of Paul, to the account of Onesimus. This is a fine illustration of the atonement of Christ. Whatever wrongs we have committed, debts incurred—all our shortcomings are debited to Him. Jesus Christ, on behalf of the whole universe, said to God, "Put that to my account." Onesimus was taken back, not as a runaway slave, but as a beloved brother in Christ.

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5. Paul Requests Lodging (vv. 22-25). He expected a speedy release from imprisonment and purposed to sojourn with Philemon. What a welcome he must have received! How gladly we should prepare that place in our hearts for Him.

December 23
Paul's Last Message
2 Timothy 4:1-18

Golden Text:—I have fought a good fight, I have finished my course, I have kept the faith.—2 Timothy 4:7.

The lesson committee has suggested as an alternative lesson the birth of Jesus, Luke 2:1-20. Since this lesson comes so frequently, it seems best to complete our studies in Paul by giving consideration to his last words. The words of this lesson are of more than ordinary interest because they were uttered by Paul near the close of his life when he knew that death would soon usher him into the presence of God. This is a fine example of the calm courage with which a Christian can face death.

I. Paul's View of Death (v. 6).

This he sets forth under two metaphors:

1. An Offering (v. 6).

"I am ready to be offered." This specifically meant a drink offering—a libation. This figure shows that Paul was looking forward to a violent death. The shedding of his blood was to be an offering poured out upon the sacred altar as an act of worship. Death can only be an offering to God when the life has been wholly yielded to the doing of God's will. This was preeminently true of Paul, for he could say, "For me to live is Christ" (Phil. 1:21).

2. A Departure (v. 6).

"The time of my departure is at hand." The same idea is expressed in Philippians 1:23. "Departure" is a nautical term which signifies the loosing of a ship from its moorings in order to enter upon its voyage. It is not the end of the voyage, but its beginning. It indicates that the vessel is outward bound. The anchor is being lifted and the sails are being spread for the homeland. The same idea is expressed in Luke 9:31, where the theme of conversation on the Mount of Transfiguration is said to be the "departure" or "exodus" which Christ should accomplish at Jerusalem. What the "exodus" meant to Israel, and more, death means to the Christian. To Israel it meant freedom from slavery, freedom from suffering, freedom from sorrow. It also meant entrance upon a condition of freedom—plenty and joy in life. So vital was its meaning that it was a beginning from which to reckon time. So life here is but a period of preparation for the life which is to come.

II. Paul's Backward Glance at Life (v. 7).

God has a definite purpose for each life. Life should be so spent that at its close one can look back with the definite consciousness that this purpose has been accomplished. Paul's course in life, as ordained by God, was a herald of God's grace. This backward look is presented in three figures:

1. "I have fought a good fight."

The figure here is that of a soldier. The Christian life is a warfare—conflicts, dangers and temptations must be met. As a soldier, the Christian must fight and overcome all these.

2. "I have finished my course."

The figure is that of an athlete who sets out to win a race. The Christian life is a race to be run. We must not only begin the race, but persistently run to the end.

3. "I have kept the faith."

The figure is that of a husbandman to whom had been entrusted a treasure. This treasure was the Christian faith. In a peculiar way Paul was made steward of the Christian faith. He was conscious of having been faithful to the trust committed. He had many temptations to give it up, but to the end maintained his fidelity of his vow to Christ.

III. Paul's Forward Look to the Future (v. 8).

This is a beautiful picture of the calm and confidence at the end of a period of faithful service. Though knowing that

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death was awaiting him, there was no dark cloud before him, because the glory of a completed task rested upon him.

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This award will be given at the coming of the Lord to all who love His appearing.

IV. Paul's Associates (vv. 9-12).

Paul was a very lonely man, though faithful to God. To be alone in the world is likely to be the experience of all who follow hard after God. He craved the fellowship and sympathy of the fellow-laborers in Christ.

1. Demas the Renegade (v. 10).

Demas has become immortalized as one who was religious, but because of the attractions of the world he went after it. We are not told what form of worldliness got the mastery over him. At any rate, the love of the world caused him to turn his back upon principle, friendship, honor and duty.

2. Luke the Faithful (v. 11).

What a comfort it must have been to have with him this one faithful soul! Perhaps he was the best fitted of all to minister unto Paul. Luke was faithful whether in shipwreck, imprisonment, or journeying by land or sea.

3. Mark the Restored Runaway (v. 11).

Mark had gone back, but he was restored. We do not know how long a time elapsed between his running away and his restoration. This is a beautiful picture and most comforting. Though we have failed, we can redeem ourselves and become trustworthy. Other names are mentioned as being away from Paul, but they were doubtless absent on legitimate missions.

V. Personal Matters (vv. 13-18).

1. Bring the Cloak, Books and Parchments (v. 13).

In the jail the cloak would be needed for his comfort. The books and parchments would be required for his study and writing.

2. Alexander the Coppersmith (vv. 14, 15).

We have no way of determining just when this deed was committed. It was given as a warning to this young minister, Timothy.

3. Defended by the Lord though Forsaken by Men (vv. 16-18).

Paul in his last trying hours was like his Lord—left alone. He says, "All men forsook me." It was said of Christ, "They all forsook him and fled." Paul manifests a like spirit, "I pray God that it might not be laid to their charge." Christ said, "Father, forgive them for they know not what they do." Though it was wrong for them to leave him alone, he not only forgave them, but prayed that the Lord might forgive them. Paul had so completely lived for Christ, and his fellowship with Him was so complete, that he was not alone in this dreadful hour. Let us be assured that if we live for Him He will never leave us, but will cheer and strengthen us that we may complete our work.

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December 30

Paul, the World Christian

Golden Text:—For me to live is Christ.
—Philippians 1:21.

Two methods of review are suggested.

I. The application of the principles to modern everyday life.

This can only be applied to adult classes. Assign a week ahead the task of finding in each lesson a vital application to the current interests of life. The following are offered as examples:

Lesson 1. The bearing of Christian doctrine upon magical arts.

Lesson 2. How to love everybody.

Lesson 3. The standard of Christian giving.

Lesson 4. The measure of pastoral responsibility.

Lesson 5. How to overcome the drink habit.

Lesson 6. Brotherhood in Christ the way to abolish war.

Lesson 7. The civil rights of a Christian.

Lesson 8. Prayer the index of the genuineness of the Christian's life.

II. Make a summary of the facts of each lesson and study the leading teaching thereof.

Lesson for October 7. Paul boldly preached the gospel at Ephesus in the synagogue and in the school of Tyrannus. God accompanied his preaching with miraculous deeds. This was followed by a glorious revival—as the result of which many gave up the practice of magical arts.

Lesson for October 14. The infallible test which determines the reality of spiritual gifts is one's conception of and attitude towards Jesus Christ. The best of the Spirit's gifts is love, because it is within the reach of all.

Lesson for October 21. The source of Christian generosity is the grace of God. God's gifts are reckoned by the degree of willingness, not by the amount given.

Lesson for October 28. Paul knowing that false teachers would arise in the church at Ephesus, called the elders of the church together that he might instruct them how to meet the difficulty. The ground of the charge he gave them was that the church had been purchased with the blood of Jesus Christ. In the measure that pastors realize this, they will be faithful to their duties.

Lesson for November 4. The believer in Christ is a citizen as well as a Christian. Intelligent Christians will be loyal to the state as well as to the church.

Lesson for November 11. The believer is in the world but not of the world. He sustains a relationship to God which is absolute devotion to Him; and a relationship to his fellow-believer which is genuine love; and a relation to the unbeliever which is to do good for evil, live honestly before them and be at peace with them.

Lesson for November 18. In order to remove prejudice from the mind of the Jews, when Paul went to Jerusalem he took a Jewish vow. In spite of this he was

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arrested by unbelieving Jews and brought to trial before the Sanhedrin.

Lesson for November 25. Paul's prayer life explains the power and efficiency of his ministry. The one who devotes sufficient time in prayer will have strength and wisdom to meet life's difficulties.

Lesson for December 2. Though Paul was brought before powerful rulers he not only defended himself against the charges, but used the opportunity to witness to them of Jesus Christ, even making a personal appeal.

Lesson for December 9. Paul's longing to see the Romans was now about to be realized. After a stormy voyage he was met by the brethren from Rome some forty miles out of the city. Though in the capital city and treated with leniency, he remained under the guard of a soldier. This gave him an opportunity to preach the gospel to the soldiers. He was instant in season and out of season.

Lesson for December 16. Paul had many real friends. This reveals his humanness, for he who would have friends must show himself friendly. He not only prayed for his friends, but furnished them with letters of introduction when on business errands. He also wrote letters to his friends. One of the most tender and beautiful letters ever written was that of Paul to Philemon. It is not only a model of tactfulness, but it is the first anti-slavery petition ever penned.

Lesson for December 23. As Paul came to the end of his life he presented the true view which a Christian should have concerning death. He presents it under two metaphors: one an offering, and the other a departure. He not only had the right view of death, but he could look backward upon his life with the consciousness of having finished his course and forward with confidence of an eternal fellowship with God and the enjoyment of a reward.

January 6 Our Heavenly Father Matthew 6:24-34

Golden Text:—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalms 103:13.

Half of the lessons for the year 1929 are of a topical character. The aim of the committee seems to have been to place before the Sunday-school pupils some of the great doctrines of God's Word, as well as teachings on practical life. The topical method of Bible study is a most valuable one—yet it requires great care lest the fancy of the teacher lead him astray. While the lesson committee has selected a major passage for definite study, yet they have selected numerous texts as related matter. However, in many instances the selection has been quite general. They lack logical connection. It will be necessary for the teacher to give definite attention to the selection and arrangement of material. The supreme difficulty will be to know what to omit.

I. Who Is Our Heavenly Father (Gen. 1:1, 27).

He is the Almighty God who created the universe. God was before all things. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." The universe came into being by the will and act of the personal being called God. Man himself is a creation of God. He was created in the likeness and image of God. His creation was preceded by a special council of the Godhead. God is the infinite and perfect spirit in whom we live and move and have our being. He is omnipotent, omniscient and omnipresent. He was not only before all things, but because of all things.

II. What the Father Does.

1. He Loves Us (1 John 4:9, 10).

This love was expressed by sending His only begotten Son into the world that we might live through Him. He not only loves the redeemed, but He loves the world (John 3:16). In the very essence of His being God is love (1 John 4:8). The idea that God is harsh and austere has not been derived from the Bible. The Son of God is no more merciful than the Father.

2. He Redeemed Us (1 John 4:9).

He gave His only begotten Son that we might live through Him.

3. God Preserves Us (Ps. 103:1-14).

The preserving mercy of God embraces the following gracious beneficial acts:

(1) He forgives all our iniquities (v. 3).

This he is able to do because of the righteous provision he made for sin in the

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atonement wrought out by Jesus Christ.

(2) He healeth all our diseases (v. 3).

This healing refers to the body and the soul. He first renovates man's moral nature and then his body.

(3) He redeemeth the life from destruction (v. 4).

Redemption implies the payment of all demands against the debtor.

(4) He satisfieth thy mouth (v. 5).

This means that God satisfies all legitimate desires so that youth is renewed like the eagle's. This means that our original capacities are restored to their native vigor.

(5) He executes righteousness and judgment (vv. 6-12).

The wrongs of life are righted and man is thus relieved of the burdens which they entail.

(6) He pities His children (vv. 13, 14).

The pity of an earthly father for his children is but a faint suggestion of the sympathetic heart of the loving God, our Father.

III. Our Responsibility to the Heavenly Father (Matt. 6:24-34).

Christ came to reveal the father. The subjects of the heavenly kingdom will love Him as the child loves its father. He will show the proper attitude toward the father.

1. He Will Give unto Him Undivided Attention (v. 24).

The child of God makes the unequivocal choice between the Heavenly Father and the world. The word "Mammon" is a kind of personification of worldliness. The one who knows and loves God will not come under the power of either the world's gain or pleasure.

2. Will Not Be Anxious about Food and Clothing (vv. 25-32).

The child of God who knows Him as a Father will not be supremely concerned about what it shall eat or what it shall put on because anxiety is

(1) Useless (v. 27).

Regardless of what thought or concern one exercises concerning food and clothing, it will only be provided according to His will. Only in Him do we live, move and have our being. It is God who supplies all our needs (Phil. 4:19).

(2) It shows distrust of the father (vv. 28-30).

In the measure that one is anxious about these needs, he shows lack of faith in the ability and love of God. Only those can please God who come to Him in faith (Heb. 11:6). The birds and flowers shame us in this (vv. 26-28).

(3) It is heathenish (v. 32).

For those who are ignorant of God to manifest anxiety is not to be wondered at, but for His children, those who know God as the Father, to do so is to play the heathen. He knows that we have need of temporal blessings—all things. If He cares for the flowers in the fields and the birds of the air, He will surely not allow His children to suffer.

3. Will Diligently Seek the Kingdom of God and His Righteousness (vv. 33, 34).

This means that he will subordinate temporal things to the things of the Spirit. It does not mean that a child of God will fail to exercise proper forethought in providing for himself and family. The warning is not against legitimate forethought, but against anxious worry.

THE GOSPEL IN A BAR ROOM

"Where we cannot reach, W-M-B-I reaches. The following incident occurred in Kenosha, Wis. In Kenosha there is a saloon where many, unfortunately, go to drink the stuff forbidden by the law both of the United States and of God. Obviously, the people who frequent this place would never go to church to hear the gospel. This saloon has a radio to entertain the drinkers, and on the evening of the fifth of September, the saloon-keeper, as usual, wanted to get some music from Chicago. While adjusting his dial, he struck on something in his own tongue. It was a Russian Baptist choir singing and a Russian minister preaching over W-M-B-I, the Moody Bible Institute station. The people in the saloon listened very eagerly. One man said, 'I do not like religion, but I heard the program through because it was in the Russian tongue.'"

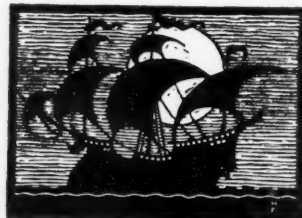
—Nicodemus Lukianchuk.

PRAYER WITHOUT CEASING

How is it possible to "pray without ceasing"? How can one constantly be in a spirit of prayer? With so many things to distract his thoughts and disturb his heart and demand his time, how can a Christian fulfill this expressed will of God? Dr. J. O. Buswell, president of Wheaton College, in his book on *Problems in the Prayer Life*, says: "The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times of prayer, but whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.—Luke 4:1, 2.

Jesus was full of the Holy Ghost and yet He was tempted. Temptation often comes upon a man with its strongest power when he is nearest to God. As some one has said, the Devil aims high. He got one apostle to curse and swear and say he didn't know Christ. Very few men have such conflicts with the Devil as Martin Luther had. Why? Because he was going to shake the very kingdom of hell. Oh, what conflicts John Bunyan had! If a man has much of the Spirit of God he will have great conflicts with the tempter.—D. L. Moody.



Moody Bible Institute Monthly

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For Sermon and Scrap Book

William Norton

THE VALUE OF TIME

Suggestion for a Watch-night Service

Redeeming the time.—Ephesians 5:16.
Time is one of God's greatest gifts, yet how little and how lightly it is regarded. Men devise ingenious methods to make it pass lightly and quickly and often refer to it as "killing time."

The value of time arises from:

1. *Its Brevity.* The time is short. "We all do fade as a leaf." "What is your life? It is even a vapour."
2. *Its Uncertainty.* "Boast not thyself of tomorrow." Youth may never attain to manhood, nor manhood to old age.
3. *It is Irrecoverable.* The hand on the dial-plate of time can never be turned back. Time once passed never returns—once wasted can never be recalled.

Application. Time is given that we may prepare for eternity. The watchword of the moment should be "Now."

THE BIRTH OF CHRIST

I. Bethlehem—the Place of the Birth.

1. The Cradle of Great Kings.
 - (1) David—God's first choice (1 Kings 8:16; Ps. 78:70).
 - (2) Jesus—God's final choice (Luke 1:32, 33; 1 Tim. 6:15).

II. Incarnation—the Mystery of the Birth.

1. Revealed to the Prophets (Isa. 7:14; Mic. 5:2).
2. Revealed to Joseph (Matt. 1:20, 21).
3. Revealed to Mary (Luke 1:30-33).
4. Revealed to the Christian church (John 1:14; 1 Tim. 3:16).

III. Rejoicing—the Accompaniment of the Birth.

1. Wise men (seekers)—rejoice (Matt. 2:10).
2. Forerunner (heralds)—rejoices (John 3:29).
3. Church (redeemed)—rejoices (Rom. 5:2).

IV. Triumph—the Object of the Birth.

1. Christ's Victory (Col. 2:15).
2. Church's Victory (2 Cor. 2:14; Rom. 8:37).

V. Hope—the Result of the Birth.

1. Gentiles Hope (Rom. 15:12).
2. Hope—Helmet of Salvation (1 Thess. 5:8).
3. Hope—Future Reward (Col. 1:5).
4. Hope—Fruit of Christ's Indwelling (Col. 1:27).
5. Hope—Our Expectation (Titus 2:13).

—E. E. Hair.

"THY WORD"

For ever, O Lord, thy word is settled in heaven—Psalm 119:89

1. The Permanence—"Forever."
2. The Person—"Oh Lord."
3. The Power—"Thy word."
4. The Position—"Is settled."
5. The Place—"In heaven."

—Bell Mona Menzies.

THE ADVENT OF JESUS CHRIST

Matthew 2:1-18; Luke 2:8-38

I. In Relation to Civil Authorities.—

A progressive state of antagonism on the part of Herod.

1. An aroused conscience.
 - (a) He was troubled when he heard of the birth of Jesus. The word "troubled," is very forceful here. (Cf. Matt. 14:26).
 - (b) Anxious fears relative to his own position and safety overcame him.
 - (c) Reflection as to his sins increased his fears.

2. A determined attempt to destroy the child Jesus.

- (a) This attempt was garbed in a cloak of false piety which removed suspicion as to his evil design.
- (b) He endeavored to use good men as instruments to carry out his purpose.
3. A terrible sentence carried out which proved futile as to its ultimate goal.
 - (a) God's intervention foiled his purpose.
 - (b) The fearful price of unbridled anger.

II. In Relation to the Shepherds.

1. A mind and heart focused upon the Lord Christ rather than upon various manifestations occasioned by the Advent (v. 15a).
2. A devout faith which was highly sensitized to God's dealings with them (v. 15b).
3. A ready disposition to bear witness to the truth as now revealed (v. 17). The nature of their testimony is directly implied in the effect which it had upon those who heard.

III. In Relation to Prominent Individuals in Religious Life.

1. The case of Simeon. Recognized and embraced the Lord in the house of worship.
2. The case of Anna, the prophetess. Public testimony concerning the Lord Christ.

What is Christ to you today?

—J. A. Van Gorkom.

"ABSOLUTE IMPERATIVES"

1. God's Necessity—"Even so must the Son of man be lifted up" (John 3:14).
2. Man's Necessity—"Ye must be born again" (John 3:7).
3. Christ's Necessity—"He must increase" (John 3:30).
4. The Servant's Necessity—"I must decrease" (John 3:30).
5. The Saint's Necessity—"Must worship him in spirit and in truth" (John 4:24).
—The Witness.

MOVE FORWARD!

Speak unto the children of Israel, that they go forward.—Exodus 14:15.

I. God's Command—"Go forward!"

1. Obedient to His will.
 - (a) "Obedience better than sacrifice."
 - (b) "Obey God rather than man."
2. Surrendered will.
 - (a) Israel complains of God's leading.
 - (b) Israel complains of God's servant.
 - (c) "Thy will be done" (Matt. 6:10).
 - (d) "Living sacrifice" (Rom. 12:1).
3. Faith believing.
 - (a) Moses (Heb. 11:29).
 - (b) Paul (Rom. 10:9).
 - (c) Jailer (Acts 16:31).

II. Man's Response.

1. Enemy defeated (Rom. 8:31).
2. Conquerors (Rom. 8:37).
3. Promised reward (2 Tim. 4:18).

III. Conclusion: Move forward in 1929.

1. Call of God.
2. Call of the church.
3. Call of the harvest field.

—A. H. Leaman.

WATCH-NIGHT THOUGHTS

This year also.—Luke 13:8.

Another year has ended. Paul in Philipians 3:13, 14, suggests a most valuable spiritual exercise for such a time.

1. *Retrospection.* The glance backward. The past year, our mistakes, our discontents, our successes, our failures, and our sins if not forgiven.

2. *Introspection.* There is right and noble egotism, which is solemn and majestic, yet grave with its consciousness of responsibility, whose first thought is of duty and character, asking itself, How am I serving God and my generation? Note the seven "I's" of Paul in the three verses, "Not as though I had already attained," etc.

3. *Prospection.* Paul said, "I press towards the goal." Remember that "this year also" implies a limit. As to the past, it has gone; to the future, use it nobly, and consider that the new year ahead may be your last.—Contributed.

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PEACE

ON EARTH—Luke 2:14
IN HEAVEN—Luke 19:38
IN HEART—Eph. 2:14
—Fred S. Shepard.

December, 1928

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MARY OF BETHANY

1. Mary in Silence—The receptive learner (Luke 10:39).
2. Mary in Sorrow—The bereft sister (John 11).
3. Mary in Service—The ministering disciple (John 12:3).—Mrs. Stephen Menzies.

WHAT EVERY CHRISTIAN SHOULD DO

1. Walk more *consistently*. "Walk circumspectly" (Eph. 5:15).
2. Work more *heartily*. "Whatsoever ye do," etc. (Col. 3:23).
3. Suffer more *patiently*. "Suffer. . . take it patiently" (1 Pet. 2:20).
4. Fight more *faithfully*. . . "Fight the good fight of faith" (1 Tim. 6:12).
5. Live more *contentedly*. "Be content . . . as ye have" (Heb. 13:5).
6. Pray more *constantly*. "Pray, without ceasing" (1 Thess. 5:17).
7. Preach more *earnestly*. "Be ye reconciled to God" (2 Cor. 5:20).
8. Long for Him more *intently*. "That love his appearing" (2 Tim. 4:8).

—Charles Inglis.

SIMEON AND THE CHRIST CHILD Luke 2:25-32

- I. A Faithful Watchman (v. 25).
 1. His name.
 2. His character.
 3. His service.
- II. An Inspired Witness (vv. 26-27).
 1. Spirit taught.
 2. Spirit led.
 3. In the place of blessing.
- III. A Fulfilled Hope (vv. 26, 30, 32).
 1. A promise realized.
 2. Salvation seen.
 3. Future assured.
- IV. A Finished Task (v. 29).
 1. Praise on his lips.
 2. Peace in his heart.
 3. Home in prospect.

—J. O. Duffey.

THE VIRGIN BIRTH

Outline of a Doctrinal Sermon

Introduction: O. T. promise of Redeemer; to come from God; surrounded with mystery (Gen. 3:15; 49:10; Deut. 18:18, 19).

Fact that mystery surrounds all God's methods of bringing life into the world.

I. The Necessity of the Virgin Birth or, Messiah's Virgin Birth Required.
 A study of the O. T. Promises of Redeemer (Isa. 7:14; 9:6).

II. The Fact of the Virgin Birth or, the Virgin Birth of Christ Established.
 A study of the N. T. statements of Christ's birth (Matt. 1:20, 21; Luke 1:30; John 1:14; Gal. 4:4).

III. The Value of Belief in the Virgin Birth or, Why Insist that the Doctrine be Retained and Believed?
 A study of its effect on man's attitude toward the Bible, toward Christ, and toward His redemptive work (Luke 24:27, 44, 45; 2 Cor. 8:9; Heb. 7:3, 26; 1 Pet. 1:18-21).—C. L. Nisbet.

DAILY THINGS

1. Daily Bread.—Do you feed on it? (Matt. 6:11).
2. Daily Cross.—Do you carry it? (Luke 9:23).
3. Daily Preaching.—Do you do it? (Acts 5:42).
4. Daily Searching.—Do you enjoy it? (Acts 17:11).
5. Daily Dying.—Do you believe it? (1 Cor. 15:31).
6. Daily Exhorting.—Do you love it? (Heb. 3:13).
7. Daily Watching.—Do you practise it? (Prov. 8:34).—Chas Inglis.

THE JOY OF THE BELIEVER

THE SOURCE OF JOY

1. With the Holy Ghost (Acts 13:52).
2. In the Holy Ghost (Rom. 14:17).
3. Of the Holy Ghost (1 Thess. 1:6).

THE FULLNESS OF JOY IN

1. His presence (Ps. 16:2).
2. Surrender (John 3:28, 30).
3. Obedience (John 15:10, 11).
4. Prayer (John 16:24).
5. Protection (John 17:11-13).
6. Fellowship with the Father (1 John 1:3, 4).
7. Brotherly love (2 John 5:12).

—T. L. Rogers.

THE "ALL THINGS" OF GOD'S PROVIDENCE IN GRACE

Romans 8

"All things work"—Actively.
 "Together"—Harmoniously.
 "For good"—Beneficently (v. 28).
 For whom? The "heirs of God" (v. 17).
 "Sons of God" (v. 19).
 The redeemed (v. 23).
 The "saved" (v. 24).
 The "saints" (v. 27).
 Those who "love God" (v. 28).
 Those who were "foreknown" and pre-destinated and are "called," "justified," and "glorified" (vv. 29, 30).—Samuel Levermore, in *The Bible Scholar*.

HOW TO GET THINGS FROM GOD

Proverbs 2

- I. "If thou wilt"—"receive" (v. 1); "hide" (v. 1); "incline" (v. 2); "apply" (v. 2); "cry" (v. 3); "lift up" (v. 3); "seek" (v. 4); "search" (v. 4).
1. Conditional—"If."
2. Personal—"thou."
3. Voluntarily—"wilt."

- II. "Then shalt thou"—
 1. "Understand"—"The fear of the Lord" (v. 5; Prov. 8:13); "righteousness" (v. 9); "judgment," "equity," and "every good path" (v. 9).
2. "And find"—"the knowledge of God" (v. 5); "rest unto your soul" (Matt. 11:29); "grace to help" (Heb. 4:16); "life" and "favour of the Lord" (Prov. 8:35).

- III. When? (v. 10).
 1. "When wisdom entereth into thine heart"—not thy head.
 2. "And knowledge is pleasant to thy soul" (2 Pet. 1:1-8).

—L. J. Derk.

Moody Bible Institute Monthly

QUESTIONING THE NEW YEAR

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried.
But ere the question into silence died
The answer came, "Nay, this remember, too,
God's will to do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell,
"Yes, this one thing all other things above,
God's will to love."

—Selected.

THE SEVENFOLD WITNESS TO CHRIST (in John's Gospel)

1. Of the Father (5:34, 37).
2. Of the Son (8:14; 18:37).
3. Of His Works (10:25; 5:36).
4. Of the Scriptures (5:39-46).
5. Of the Forerunner (1:7; 5:35).
6. Of the Disciples (15:27; 19:35).
7. Of the Spirit (15:26; 16:14).

—Wilbur M. Smith.

FACING THE NEW YEAR

Words of a Faithful Pastor

We must live some kind of Christian life during the coming year! What kind of Christian life shall it be? We know what kind our Lord would have it be!

Notice some of the things that must accompany the highest Christian life.

1. *A clearer view of sin.* Contrary to nature, as we grow older in the life of faith, our vision should become more keen to discern sin in its more refined and deceptive forms. "Let us lay aside every weight" (Heb. 12:1). Under this closer scrutiny many things will doubtless be discovered, weights or hindrances to our Christian life that we have never before suspected. "And the sin that doth so easily beset." Are we really aware what our besetting sin is? It is quite possible that we have never yet discerned and judged it. Let us not allow it to remain undetected any longer.

2. *A more complete self-conquest.* Our own will is the battlefield where the crisis conflict must be fought. Like Paul we must say (1 Cor. 9:27), "I keep under my body and bring it into subjection" (i.e., make it my slave).

3. *A closer devotion to Jesus our Lord.* As "Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments even to his sword and to his bow and to his girdle" (1 Sam. 18:4), so are we to give all we have to Jesus. The higher life holds nothing back from Him. It murmurs at no demand, but yields implicit obedience. Are you in a hard place? He has placed you there or at least allows you to remain there, because He sees you are worth refining and beautifying. Honor His confidence by a victorious life where you are. Shine now!

4. *A more active service for others.* This will be one of the strong proofs of our genuineness. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20). A look, a touch, a gift, a word of cheer, a prayer prompted by a loving heart, we never know when in the providence of God, so slight a thing may change a human destiny, or be the hinge on which tremendous results will turn.—Charles C. Cook.

December, 1928

JESUS' FOUR VISITS AT BETHANY

1. As the Gracious Teacher (Luke 10).
2. As the Sympathizing Friend (John 11).
3. As the Suffering Saviour (John 12).
4. As the Ascending Lord (Luke 24).

—Mrs. Stephen Menzies.

"SELF-ABASEMENT"

"Humble yourselves 'in the sight of the Lord,' and He shall lift you up" (James 4:10. See also 1 Pet. 5:6; Matt. 23:12; Luke 14:11; 18:14; and similar passages).

I do humble myself, and I pray that "in the sight of the Lord" I may indeed be truly humble. Everything that I have is by His grace. I have nothing, and am nothing of myself of which to boast. I humble myself to the very dust and sit in sackcloth and ashes. Let me never, never forget the awful pit, the miry clay, out of which I have been dug.—Thos E. Stephens.

WHY THE CHURCH IS WEAK TO-DAY

To the economist the answer is very clear. The church today offers no motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without any other having been given in its place. It looks as though the hard-working preachers have temporarily forgotten their first lesson in economics and, as is shown by the growth statistics of all prominent denominations except two, are urging that man should do right "because it is right," a doctrine which never has secured and never will hold a following. Churches need neither buildings nor gifts in order to be powers in the community. They need a message, and this message will be based upon the old and ever powerful fundamental economic theory of reward and punishment.—Roger Babson.

RIGHT USE OF SUNDAY

An amusing story is told concerning Lord Kelvin, one of the most honored men of science of his day.

One Sunday morning his doorbell in Glasgow rang, and two friends, the German scientists Helmholtz and Hoffmann, asked if Sir William Thompson (as he then was known) were in?

The maid replied, "Sirs, he most certainly is not."

They then said, "Can you tell us where we may find him?"

She answered, "You will find him at church, where you ought to be."

The visitors, abashed by the resolute reply, declined further encounter, and went away with chastened minds.

Should anyone be inclined to think the Scotsman narrow in outlook, remember that this sort of thing could not be said of her employer. He was a man who would be satisfied with nothing less than the soundest reason for his practice, and, as his biography shows, he kept Sunday with reverent care, because he was aware that on that day a world of deep and genuine delight is open and calling. There is really an ought in this matter, and Lord Kelvin felt it.—Rev. J. E. Williamson, Egremont, Cumberland, England.

LEAVE A LITTLE FOR THE JEWS

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James 1:12

1. The Promise—"He shall receive the crown of life."
2. The One Who Promised—"The Lord."
3. The Certainty—"He shall receive."
4. The Test—Enduring temptation.
5. The Trial—"When he is tried"—When? When Jesus comes (Rev. 22:12; 1 Cor. 3:10-15).
6. The Reward—"The crown of life." Blessed—here. Crowned—hereafter.
7. The Recipients—"Them that love him."

—L. J. Derk.

SLEEPING ON

Ephesians 5:14

Introduction: These are people to-
day, who, though saved, are spiritually
asleep. They miss the blessings God
would bestow upon them. Therefore,
the command comes to us in the word
of our text "Awake" and to "Arise."

I. The Command is Divine.

"Wherefore, He said."

It is no mere man who gives the com-
mand, but it is the voice of God.

Throughout both the Old and the New
Testaments is found the divine command
to awake and arise.

II. The Command is Personal.

The words in the text are, "Awake,
thou."

The command in Romans 13:11, "It is
time for you to awake out of sleep,"
is spoken to those who are already
Christians, as shown by the last part of
the verse, "for now is salvation nearer
than we believed."

III. The Consequences of Sleeping.

1. They are in darkness.
2. They are deceived.
3. They are disobedient.
4. They are unclean.
5. They "have fellowship with the un-
fruitful works of darkness."

IV. The Results of Awakening.

1. Christ shall shine upon them.
2. They are filled with the Holy Spirit.
3. They understand what the will of the Lord is.
4. They walk in newness of life.
5. They redeem the time.
6. They reprove the works of dark-
ness.
7. They subject themselves to others.
8. They are always thankful for all
things.

Conclusion: We are either asleep or
awake; either in darkness, deceived,
disobedient, impure and in fellowship
with the unfruitful works of darkness;
or enlightened by Christ, possessed by
the Holy Spirit, understanding the will
of God, maintaining the walk as chil-
dren of the light, rescuing our time from
loss, exposing the works of darkness,
being subject to others, giving thanks for
all things, and having our conversation
marked by a gentle cheerfulness.

—John T. Emblen.

WET PAINT

A Sermon for Children

Isaiah 55:7

I suppose, children, you have all no-
ticed on a newly painted gateway or
railing or on the woodwork around a
store window the warning words plainly
marked thus, "Wet Paint." The painter
put the notice there. He wanted all who
passed to be careful not to come in con-
tact with the paint, and thus avoid stain-
ing their fingers or clothes. But as
often as the sign appears, I have ob-
served, just about as often a boy or a
girl will go forward, touch the wet paint,
saying, "Oh! so it is."

Perhaps you have done this very thing.
I know I have. Does it not strike you
as strange that the warning words, in-
stead of making a boy keep away from
the wet paint, incline to invite him to
touch it? He daubs his finger on the
wet surface and says, "Oh! so it is."
He seems almost surprised that the
warning words are true. There is in
human nature a deeply embedded trait,
a strong desire to touch the forbidden
thing. This began in the Garden of
Eden. You remember the story in
Genesis. God forbade Adam and Eve to
touch the fruit of the tree in the midst
of the garden, and as soon as God's back
was turned, so to speak, they approached
the tree, looked longingly at its fruit,
handled the fruit, and finally ate it.

Mother, before going out, says, "Mary,
I don't want you to touch anything in
that bureau drawer." Mary had no oc-
casion to think of the drawer, to be near
the drawer, to go into the drawer, but
as soon as mother was gone that drawer
seemed to be calling Mary to come and
peep in, and Mary yields.

Now the moment the boy touches the
wet paint his fingers are stained; the
moment Mary rummaged in the forbid-
den drawer her conscience is stained.
Both of those young people have marks
upon them that had better not have been
there.

We cannot touch wet paint and not be
stained; we cannot touch sin and not be
marked. Boys and girls, every time we
do the forbidden thing there is a mark,
a stain that will be hard to erase. The
repeated performance of the forbidden
thing makes blackened, bad lives. If
our lives have already begun to be
marred with the stains of touching the
forbidden things the only cure I know
is to repent, and get before God and
ask forgiveness, offering the earnest
prayer of the writer of that grand old
hymn:

"Wash me in the blood of the Lamb,
And I shall be whiter than snow."

—Alex. Fraser in *Christian Work*.

The Readers of this Department
are cordially invited to contribute from
time to time original outlines for ser-
mons, Bible readings, etc., that could find
an appropriate and useful place in these
columns.—Editors.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christle

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Mr. and Mrs. Elmer Castrodale have been assisting in evangelistic services at the Christian church of Buffalo, N. Y. The Lord has blessed the work, souls have been saved, and believers revived. Rev. E. H. Wray, the pastor of the church, recommends the Institute highly to prospective Bible students.

Homer Grimes recently conducted meetings for the First Baptist Church of Stockbridge, Mich. The meetings were attended by members of the other churches of the city, and Rev. H. E. Sayles, pastor of the First Baptist Church, says, "Every church will feel the effect of the revival, and thank God for it." Mr. Grimes also led the singing.

The Hamilton-Cochran Evangelistic Party sends the following report from Zanesville, O.: "We have just closed a great meeting in Zanesville. Jesus Christ was lifted up in all His fulness in sermon and music. A large number of church members were renewed in their Christian life and a goodly number united with the church and confessed Christ for the first time."

Dr. and Mrs. H. P. Dunlop report a fine campaign at Alton, Ill., where the "old-time gospel" preached in the "old-time way" brought forth the "old-time results." In this engagement and a special meeting in Allentown, Pa., they used more than 14,000 tracts. Friends are requested to pray for these faithful workers who gladly serve in the hardest fields they can find.

Rev. J. W. Hoyt, D.D., Ph.D., has just closed two weeks of special meetings with Crescent Heights Baptist Church, Calgary, Ala. The Holy Spirit was present in mighty power to convict and convert sinners. A goodly number found Christ as their Saviour. The church has been quickened and has taken on new life. Dr. Hoyt was formerly the pastor of the Belden Avenue Baptist Church of Chicago.

Wm. S. Dixon sends the following report: "I have just closed my tenth revival campaign since April 1. Most of the meetings have been in Texas, with some in Louisiana and Oklahoma. The great blessing of the Lord has been upon the work, for which I am praising Him. Hardened sinners have been marvelously saved, backsliders have been gloriously restored, and the churches built up in spiritual things and stimulated to win lost souls."

E. G. McDaniel, Lincoln, Neb., and Ted J. Spier closed a very successful engagement at Grainton, Neb. It was a real revival, for while only twenty-five new converts were added, practically the entire membership was quickened and is now doing business for God. Mr. McDaniel and Mr. Spier were engaged in a three weeks meeting at the First Evangelical Church of Des Moines, Ia., during November.

The Kindigs, singing evangelists, held a very successful meeting in Hillsboro,



Mr. and Mrs. L. James Kindig

Ill., during October. About fifty responded to the altar calls for conversion. They were in Rockville, Ind., and Dixon, Ill., during November. Their work assisting pastors in evangelistic meetings has been a great blessing to thousands over the country.

Daniel Lloyd Thomas, the "three-in-one evangelist," has just closed a very fine tent campaign at Shreveport, La., with thirty-three additions. He is now in a meeting at Beaumont, Tex., and the prospects are very encouraging. He has been busy in revival work all the summer in the southern states, and will return home to Karnak, Ill., for a short rest after the Beaumont campaign.

The "McKinley Trio" started their fall work on September 24 at Etowah, Tenn. This was their third engagement there. It was gratifying to find so many young people who had signed the pocket Testament pledge in their first campaign there nine years ago, still reading their Bibles daily. Many had married and started family altars on the strength of their pledge. Their next campaign was in Louisville, Ky., where they started their active evangelistic singing in 1915. From Louisville they went to Indianapolis, Ind., then to Philadelphia, Pa., for two campaigns. Their last meeting before Christmas was held at Wilmington, Del.

W. E. Sampson '27, pastor of the Union Church in Texan, Tex., recently conducted revival meetings in Santa Rita, Tex., where he "brought wonderful messages of the saving power of Christ" to the people of the oil fields.

R. T. Humbert gave his Bible chart lectures in the Congregational church of Clarksville, Mich., during the summer. From August 7 to 14 he repeated the lectures at the Bible hour of the Southern Michigan United Brethren camp meeting held in their tabernacle east of Lake Odessa, Mich., speaking on Sunday to approximately 1500 people.

The churches of Mount Vernon, O., are planning for a great tabernacle meeting under the direction of Dr. Biederwolf, of Winona Lake, Ind., which will begin the first Sunday in January. William Pieffer, pastor of the First Baptist Church, is the chairman of the personal work committee, and great plans are being made for a city and county wide campaign. This is a field of opportunity, and many encouraging features are manifesting themselves. Prayers of the Institute and friends are asked for the tabernacle campaign.

Daisy F. Eggleston, evangelist, singer and Bible teacher, sends the following report of meetings conducted during October in Brooklyn, Pa.: "We are praising God for His 'exceeding abundantly above all that we ask or think' blessing during the meeting in Brooklyn. The pastor, Rev. E. B. Singer, called it a landslide. There were thirty persons who responded to the first altar call for decisions for Christ (none of these were reconsecrations). The Lord worked mightily in the hearts of the people, and the old time gospel won against Universalism with which the community is saturated. Our hearts rejoice over the great victory for Christ." Miss Eggleston worked during November in Lee, Mass., and will go to Foster, Pa., for meetings in December.

The Rayburn Evangelistic Party, consisting of James Rayburn, D.D., evangelist, and Mrs. Dena K. Stover and Gilbert W. Otteson '18, assistants, just closed a wonderfully successful campaign in Dalhart, Tex. The town and the community were united in the revival, and the meetings were held in a tabernacle. There were several hundred saved, and as many church members led into a deeper consecration of life. Card clubs and dancing parties were broken up and Bible study classes are formed in their places. It is expected that a large class of adults will study the Bible by correspondence from the Moody Bible Institute. The evangelistic party later conducted a larger campaign in Pratt, Kan., which was a county-wide movement. They are now engaged in meetings at Garden City, Kan.

The Crossley and Leonard Party sends the following report: "We just closed a two weeks campaign in the United Church at Chesterville, Ont., where forty-nine made decision for Christ. On October 30 we began meetings at Digby, Nova Scotia."

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United Presbyterian church of Kansas City, Kan. Associated with him as singer was Mr. A. C. Smith.

Rev. Elmer M. Moser conducted evangelistic meetings under the auspices of the Baptist church, Elkton, S. Dak.

Rev. S. R. Sheriff completed his engagement at the First Congregational Church at Hillsdale, Okla., and November 25 began a fifteen day evangelistic meeting under the auspices of the Calvary Mennonite Church of Quarryville, Pa.

Rev. James F. Harrison, leader of young people and children, directed an important evangelistic effort at Idaville, Ind.

Rev. Lee W. Ames taught the Bible at a conference in the Judson Baptist Church of Oak Park, Ill., and the Bethel United Evangelical Church of Dixon, Ill., during November.

Mr. C. E. Putnam is carrying forward Bible conferences of his own arranging.

The many friends of Miss Elinor Stafford Millar will be glad to learn of her return from Australia in November.

Mr. John R. Riebe, whose long connection with the Extension Department will be remembered by many, is Acting Director of the Bureau of Bible Conferences and Evangelism during the interim between Mr. Lamphear's resignation and the coming of a permanent director.

FUTURE ENGAGEMENTS

Harry O. Anderson Party—November, Brawley, Calif.; December, El Centro, Calif.; January, Corning, Calif.

J. E. Conant—November, Oklahoma. The Crossley and Leonard Party—Jan. 6, Sydney Mines, N. S.; Jan. 18, Baddeck, N. S.; February, Bridgetown, N. S.

Dr. and Mrs. H. P. Dunlop—Dec. 9-23, LeClaire, Ia.

Paul Hutchens—Nov. 24-Dec. 16, Rowley, Ia. P. H. Kadey—November, Gagetown, Mich.; December, Brunswick (Bebetown), O.

L. James Kindig—Nov. 12-25, Dixon, Ill.; Nov. 26-Dec. 9, Marshall, Ind.; Jan. 14-Feb. 3, Monmouth, Ill.; Feb. 4-24, Jacksonville, Ill.; Mar. 11-31, Mattoon, Ill.

E. Henderson Lane and wife—Nov. 11-Dec. 2, Butler, Ind.; Dec. 9-24, Trenton, Mo.; Jan. 6-27, Swayzee, Ind.; Feb. 3-17, Weston, O.; Feb. 24-Mar. 24, Rochester, Minn.

W. Plunkett Martin—Nov. 25-Dec. 9, Bowling Green, Ky.; Jan. 6-20, Osceola, Ark.; Jan. 21-Feb. 4, Blytheville, Ark.

Richard Nyburg—Dec. 2-23, Wren, O.; Dec. 30-Jan. 20, Alger, O.; Jan. 27-Feb. 10, Athens, O.; Feb. 17-Mar. 3, Mt. Cory, O.; Mar. 10-24, New Marshfield, O.

Sara C. Palmer—Nov. 11-Dec. 2, Danville, Pa. Gipsy Smith, Jr.—Nov. 25-Dec. 9, Columbia, S. C.; Jan. 6-20, San Antonio, Tex.; Jan. 27-Feb. 10, Chattanooga, Tenn.; Feb. 17-Mar. 3, Charleston, W. Va.; Mar. 24-Apr. 7, Monroe, La.; Apr. 14-28, Lupelo, Miss.; May 6-26, Jackson, Miss.; June 2-23, Shelbyville, Tenn.

C. R. L. Vawter and Party—November, Emporia, Kan.; December, Fowler, Kan.; January, 1929-June, 1930, Australia.

The Vinaroffs—Nov. 12-Dec. 2, Chambersburg, Pa.; Dec. 5-23, Findlay, O.; Jan. 6-27, York, Pa.; Jan. 28-Feb. 17, Red Lion, Pa.; Feb. 18-Mar. 10, Baltimore, Md.; Mar. 11-30, New Cumberland, Pa.; Apr. 1-21, Baltimore, Md. E. L. Wolslagel—Nov. 3-10, Taylorsville, Ky.; Nov. 11-25, Chicago, Ill.; Nov. 27-Dec. 20, Portsmouth, Va.

What are soldiers good for if they don't know how to use their weapons? What is a young man starting out in Christian work good for if he does not know how to use his Bible? A man isn't worth much in battle if he has any doubt about his weapon, and I have never found a man who has his doubts about the Bible who has amounted to much in Christian work. I have seen work after work wrecked because men lost confidence in the truth of this old Book.—D. L. Moody.

The liquor question itself is a question that political leadership cannot ignore. The American people by writing the Eighteenth Amendment into the Constitution registered their solemn conviction that the welfare of the human beings who compose the nation demanded that they should be protected from exploitation by a traffic which took a heartless toll from millions of innocent persons, women and children for the most part, who without any act of their own were sacrificed to its financial greed. By the Eighteenth Amendment the American people determined that the resources of government should be brought into play that this wrong might cease, that this burden might be lifted from the innocent, that this source of social loss and wastage might be checked and the human resources of the nation conserved. In other words, they determined to bring into operation by constitutional processes the uncontested power of the state to safeguard the health, morals, and well-being of the community—the power to abate a public nuisance.—William G. McAdoo.

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So many Christians want to walk by sight; they want to see how a thing is going to come out. Jacob walked by sight. He never could have gone through the temptations and trials that his son Joseph did. Joseph had more faith: he could walk in the dark. Lot was a weak character, and should have stayed with Abraham. A good many men, as long as they are bolstered up by some godly person, get along very well; but they can't stand alone. Have faith in God to guide you, even though you can't see.—D. L. Moody.

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138 pages. 7½x5 inches. National Union of Christian Schools, 10657 Wentworth Ave., Chicago. C. H. B.

Religion that Works, by S. M. Shoemaker, Jr.

This is a book of really heart-searching sermons. Each message is permeated with a deep passion for souls. The gospel is shown to be the power of God unto salvation and it is refreshing in this day of compromise to read the messages of one who has such a positive gospel to preach. No one will ever regret the time spent in reading these sermons, and ministers will do well to keep pace with the standard of preaching set up by the author.

128 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

The Gospel on the Air, by Clinton H. Churchill.

Thousands of listeners both in the Buffalo tabernacle and over radio station WKBW have been blessed by these soul-stirring evangelistic messages. Such sermons as these account in part for the rapid development of Mr. Churchill's work. The value of these messages lies in the fact that they are the product of white heat of evangelistic opportunity, hence would be profitably studied by pastors and Christian workers who are devoted to evangelism. They exalt Christ and ring true to evangelistic truth.

278 pages. 7¼x5½ inches. Churchill Evangelistic Association, Inc., Buffalo. D. A. N.

Under Whose Wings, by Zenobia Bird.

There are some who believe that the Christian life is without romance or thrilling experience and therefore uninteresting. However, in this work of fiction the author has provided a truly delightful and inspiring volume which is true to the everyday happenings of life. Above all her youthful characters are unusual in that they have committed their lives to their Heavenly Father and that there is reason to believe therefore, that their acts and experiences are a part of a providential plan. The book presents a challenge to youth to go adventuring with God.

287 pages. 7¼x5 inches. Biola Book Room, Los Angeles. \$1.75. C. H. B.

Christian Interpretation of American History, by Garrett Heyns, Ph. D., and Garritt E. Roelofs.

This manual for the teachers of history in Christian schools is truly a pioneer work in its field. While upon the one hand secular history is presented in the public schools and church history in the theological seminaries, it has remained for the writers to present a text that would interpret American history from a specifically Christian point of view. History is His story, and it is important today that our boys and girls should be familiar with the large place of Providence in shaping the events of the American nation. It is hoped that the use of this excellent book will not be limited to the parochial schools, but may find a place in the curriculum of our Sunday-schools and other sessions of the church schools.

175 pages. 6¼x4 inches. National Union of Christian Schools, 10657 Wentworth Ave., Chicago. \$2.00. C. H. B.

His Decease at Jerusalem, Meditations on the Passion and Death of Our Lord, by Abraham Kuypers, D.D., LL.D., former prime minister of the Netherlands, translated from the Dutch by John Hendrik deVries, D.D.

Keep Thy Solemn Feasts, A Series of Thirty-six Meditations on Christmas, Easter, the Ascension, Pentecost, and the Old and New Year, by the same author.

Those who are familiar with and appreciate Dr. Kuypers' *To Be Near Unto God*, will require no further inducement to add to their collection these two other volumes which he has written. As has been well said, Dr. Kuypers was one of the greatest of modern men excelling as a statesman, an educator and a litterateur, but beyond all as a man of deep piety who knew how to illuminate for others the relations between God and His saints. His style and language suggest the homilies of the early church fathers, but the translator, a clergyman of the Protestant Episcopal church, has done much to give them the popular, present-day touch.

317 and 334 pages, respectively. 7¼x5½ inches. W. B. Eerdmans Publishing Company, Grand Rapids, Mich. J. M. G.

J. T., Jr., the Biography of an African Monkey, by Delia J. Akeley.

This might almost be called an autobiography, so intimate and understanding is the study of this little pet by an unusual woman who accompanied her husband in elephant hunting. Monkeys interest most folks and here is opportunity to learn much of their ways along with the tropical conditions of life in East African jungles. Sixty illustrations carry their own interest and will be helpful in cultivating in all children fortunate enough to receive this gift book at Christmas, a love for the animal world.

252 pages. 7¼x5 inches. Macmillan Company, New York. \$2.25. H. E. S.

Blue Ruin, by Grace Livingston Hill.

The author is well known for her clean, wholesome literature for young people. Her father was a Presbyterian minister, while her mother was the writer of beautiful romances, often in collaboration with her sister, the well beloved "Pansy." Mrs. Hill has already made good use of the splendid literary gifts conferred upon her by her illustrious family, and *Blue Ruin* is not an exception to the high standards she has maintained in her previous volumes.

318 pages. 7¼x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00. C. H. B.

The Eradication of Leprosy from the World, by Ezra Bradford Steiner, M. A.

This is a book out of the usual order. It evidences careful, painstaking research in both historical and medical lines. It is an interesting book just to read. Perhaps the chief charm of the book, however, is the fact that it leads one out into new avenues of thought—makes it easier to vision better conditions in the world by stamping out this loathsome disease.

The author pictures leprosy in Bible times and traces its spread from Egypt through the world. He recalls vain attempts to eradicate it by ostracism and by segregation, and then follows proof of its possible complete eradication by proper methods now known—segregation, medical treatment, leper clinics, and leper organizations.

175 pages. 8¼x5½ inches. Orissa Mission Press, Cuttack, India. \$2.00. H. L. C.

The Gist of the Lesson, by Rev. R. A. Torrey, D.D.

It is a pleasure to note the appearance of this concise exposition of the International Sunday-school lessons for the thirtieth successive year. It still remains the most satisfactory general brief help to the study of the uniform lessons for the busy Sunday-school teacher.

158 pages. 5½x3 inches. Fleming H. Revell Company, Chicago and New York. 35 cents. P. B. F.

Marjie Graeme's Discovery, by Josephine L. Roberts.

This is a story for girls, or rather an exposition in story form of the riches of Scripture as applicable to their life problems, great and small. Without any particular plot, it narrates the experience of several girls who faced difficult but not uncommon situations out of which the Lord delivered them all, teaching them valuable lessons concerning His will and developing each in gracious womanliness.

213 pages. 7½x5 inches. Hamilton Brothers, Boston. \$1.25. H. E. S.

More Fireside Stories for Girls in Their Teens, by Margaret W. Eggleston.

It is seldom indeed that one is privileged to read stories such as these. The author has drawn upon her twenty-five years of experience with girls, and this background enables her to write with such rare beauty as is portrayed in this book. Most of the incidents are from real life. She exhibits the art of visualization, and this coupled with a gentle kindling of the emotions, makes it especially desirable. There are twenty-eight stories in all. A splendid book for the home.

153 pages. 7½x5¼ inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.25. J. A. V. G.

The Boys' Ben Hur, by Lew Wallace.

This abbreviated edition of one of the best and most widely-read novels of the last half century, is a distinct contribution to literature, for it preserves the exact wording wherever used and all the thrilling incidents and vivid pictures of life in Palestine in Christ's day, omitting only prolonged descriptions and other immaterial portions which discourage the eager readers of today. Superior printing with ten pictures, some in colors, gives a handsome setting and assures large popularity as a gift book for young folks or adults.

366 pages. 9x6 inches. Macmillan Company, New York. \$2.00. H. E. S.

The Stream of History, by Geoffrey Parsons.

The title admirably states the thesis of this learned and in many respects able work. Covering the entire range of human history without excessive detail, it presents the gradual development of peoples as a related movement, something which every student should grasp in order to adequately comprehend any national division past or present. Racial and linguistic factors are especially stressed and clarified in the light of recent discoveries that have quite altered previous views. Thus the single Aryan race origin is discarded in favor of a general Indo-European group of kindred races linked by language ties and moving southward from northern grass-lands to contribute not civilization, architecture or alphabets, but only inherent qualities and richly flexible spoken tongues. Real civilization was southern and continually moved northward but, as explained, could not flower in Asia, hence history has been largely European.

Unfortunately the book is marred and must needs be closely checked up, notably in its prehistoric section which consequently possesses little value. It accepts the evolutionary origin of man from animals, and totally disregards Scripture records as first-hand authority for early times, but sound Bible students will not be misled and need not deprive themselves of this fruitful exposition of facts of history which theories of evolution cannot change.

599 pages. 9x6 inches. Charles Scribner's Sons, New York. \$5.00. H. E. S.

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The Christ and the Creed, by Warren Akin Candler.

These six lectures were delivered by the author at Emory University on the Jarrel Lecture Foundation. In a very scholarly and convincing manner the argument is so presented that the reader is made to feel "that the Apostles' Creed will never pass away for it enshrines the unchanging Christ and preserves the established facts of His incarnate life and redeeming love." Ministers will do well to study this book.

134 pages. 7½x5¼ inches. Cokesbury Press, Nashville, Tenn. \$1.25. D. A. N.

Paul the Man, by Clarence E. Macartney.

This is indeed a worthy volume written about a great man by one who greatly admires him. The author shows the apostle Paul to be a man among men as well as a Christian who exemplified the life of Jesus Christ. His supreme passion was to preach the gospel that had been supernaturally revealed unto him. With such a message a ministry whose influence has been felt through twenty centuries of time is not illogical. The study of this book would be most profitable.

221 pages. 8¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. D. A. N.

The Southern Presbyterian Pulpit, edited by Charles Haddon Nabors.

These twenty-five sermons come from pulpits that have been dedicated to the glory of God. While the messages vary greatly as to style and content, the old, ever new gospel flows from a majority of them. In particular the messages of Dr. William R. Dobbins, Dr. James I. Vance, and Dr. John M. Vander Meulen will long stand in the memory of those who read them. For one interested in a book of sermons from preachers of sterling worth, this volume offers real value.

296 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$2.00. D. A. N.

Is Our Christianity a Failure? by J. R. Clark Hall.

"An old fashioned evangelical lay member of the Church of England" asks this pertinent question in the face of the apparent failure of the Conference at Lausanne for the promotion of church unity. The failures of the various religious beliefs from Roman Catholic to Modernism are brought forth and duly criticized. The book is intensely interesting, but fails to clearly define Christianity, thus leaving the question only partially answered. Many helpful suggestions are offered for the ills of the various denominations, but other suggestions seem impracticable. The American reader would be interested in the English viewpoint in the discussion of so great a question.

166 pages. 7½x5 inches. Marshall Brothers, Limited, London and Edinburgh. 3/6 net. D. A. N.

Not Slothful in Business, by Herbert A. Bosch.

We are glad that some one has taken it upon himself to show up the clap-trap methods of finance that are still used in many of our churches. The author not only believes that reaching men is the church's primary responsibility, but that its energies are often dissipated through its obnoxious financial methods. He protests against the absurd and debilitating salesmanship of the well-meaning members of the church who are so busy raising money by methods unworthy of the dignity of the church that they overlook its glorious commission and neglect the prime object to which the Master beckons. He offers illustrations to show that 3,648 distinct sales were necessary in order that an aid society might secure a profit of \$163.62. If his chapters on annual budgets and weekly payment are followed many financial problems of most churches will be solved.

208 pages. 7¼x5 inches. Doubleday, Doran and Company, Garden City, N. Y. \$1.75. C. H. B.

The Glorious Company of the Apostles, by Tracy D. Mygatt and Frances Witherspoon.

These biographies of the Twelve and Paul are aptly described as "mosaics of fact, inference, imagination, and interpretation." Presenting neither theological discussion nor exact research for literal meaning of every scrap of text bearing on the apostles, these studies vividly portray each man in his scriptural setting and add the legends and apocryphal narratives which show what succeeding generations thought of them. Notes at the close indicate the literary sources and the viewpoint employed in each instance. The whole makes an interesting and useful reference volume for Bible students.

356 pages. 8x5½ inches. Harcourt, Brace and Company, New York. \$3.00. H. E. S.

The Prophets—Elijah to Christ, by Andrew W. Blackwood.

This is the companion book to *Bible History*, and deals with nine of the prophets of the Old Testament. The author primarily prepared these studies for the Montreat Bible Conference, and was led to publish them by request of his auditors. They are very helpful for those who are attempting to teach the Bible as a whole. Without raising critical questions or venturing to solve them, they suggest for each study a prospectus and starting point, as well as a path of approach, and then leave the thoughtful students to complete the survey.

231 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. C. H. B.

Under the North Star, by Katharine E. Gladfelter.

This course on Alaska for junior boys and girls contains story material by way of introduction, a plan for eleven class sessions, followed by supplementary material. The former follows the fortunes of an Eskimo family, and the latter gives general information on the country and the people. In 1927 the author as board secretary for the Presbyterian church, visited the territory and was able to see the work at first hand. Much of this material reflects her contacts with Alaskan children and their parents, as well as with missionaries.

135 pages. 7¼x5 inches. Missionary Education Movement, New York. Cloth 75 cents. J. R. R.

The Indians of South America and the Gospel, by Alex. Rattray Hay.

Here is a noteworthy book. Indeed we have seldom found anything quite so full of valuable information and at the same time so deeply interesting. As the title indicates, the author has devoted his attention, not to the descendants of early Spanish or Portuguese colonists, but to the original inhabitants of the continent, a vast host of whom are still occupying the more remote areas, being found in all but one of the ten republics.

After introducing much Indian lore of a general character, Mr. Hay takes us into the heart of the great Brazilian hinterland and gives us a close up, living touch with the people amongst whom he has labored, and many of whom he has had the joy of seeing lifted up into a new life that is strong with the very atmosphere of heaven. Traditions, social customs, religious beliefs and practices, are all presented in a most illuminating fashion. The prevalent spiritual darkness and hopelessness are so graphically pictured that we can almost hear the dismal funeral wail and feel the fearsome tide that engulf the souls going out into a starless night.

As a compendium of valuable information we would strongly commend the work to every prospective missionary, particularly those who anticipate laboring among the primitive animistic folk, whether in South America or elsewhere.

167 pages. 7½x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.75. W. H. H.

Reaping for Christ, by John W. Ham.

This well known southern evangelist offers another volume of sermons. These evangelistic messages reflect both the preaching and teaching ability of the author. Each sermon is devotional in content, clear in outline, forceful in presentation, and enriched by timely illustrations. No minister should be without this book and laymen will find it helpful in the development of spiritual life.

160 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. D. A. N.

This Puzzling Planet, by Edwin Tenney Brewster.

The author is writing earth's unfinished story as he finds it recorded in the geological strata. He goes back into the earliest times to record how men have read it in the past, and then concludes how the wayfarer is to read it today. Unfortunately the writer is an evolutionist and in consequence urges modern theories that contradict the teachings of the Bible. He believes that "the Babylonian cosmology colored the language of important portions of the Bible" and that the "biblical account takes over the Babylonian story," despite the assertions of the eminent astronomer Maun-der that it is evident the Hebrews could not have learned anything from even the most advanced scientists of their day. If he had been more familiar with the Bible he would have recognized its science was centuries in advance of the time in which it was written. Naturally he attempts to refute the Deluge as a geological agent, although there is more evidence for this great catastrophe than the battle of Waterloo. As a substitute for the Deluge he urges the fossil strata as proof of the succession of ages, despite the fact that no fossils are formed now either in the vegetable or animal kingdoms and there is no record of any real fossilized animal the date of whose burial can be historically certain. Could it be proved without exception that "the rocks with Cambrian fossils always lie underneath those with Silurian, and the Silurian lie always lower down than the Devonian," some fixed basis might be found for the establishment of a law. But while geologists are continuing to find so many exceptions to the rule, a wise man will not be carried off his feet by such geological doctrines as uniformity and succession of ages, especially when their acceptance requires the repudiation of the inspired facts of Genesis.

307 pages. 8¼x5¼ inches. Bobb-Merrill Company, Indianapolis. \$4.00. C. H. B.

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The Bible True, by An Unknown Christian.

This book has been written to reassure the Christian whose faith in the Bible is being shaken by modern criticism, and clearly sets forth not only the evidence for its divine authorship, but also deals with apparent contradictions and difficulties. A very helpful book.

144 pages. 7x4 1/2 inches. Marshall Brothers, London. 2/6. C. H. B.

When the West was Young, by John D. Freeman.

The editor of the *Baptist and Reflector* has written a vigorous novel of pioneer Arkansas based upon stories told him by his grandmother. It contains all the elements involved in the wild and romantic frontier. It will make its special appeal to our young people.

418 pages. 7x4 1/2 inches. Southern Baptist Convention, Nashville, Tenn. \$1.75. C. H. B.

Sons of Africa, by Georgina A. Gollock.

"This book is a unique collection of biographies of outstanding Negro Africans, including kings and chiefs of pre-modern times, characters of the early nineteenth century when Africa was coming to know the West, and recently living leaders. The product of a keen, informed and generous mind, *Sons of Africa* is a work both lively and noble."

Miss Gollock is an English woman widely known in the fields of race relations and Christian missions, and writes out of a long and worthy editorial experience.

241 pages. 8x5 1/2 inches. Friendship Press, New York. \$1.50. J. R. R.

Alvah Hovey, His Life and Letters, by George Rice Hovey.

During thirty years as president and fifty years of teaching at Newton Theological Institution, Dr. Hovey exercised wide influence as a conservative biblical scholar, contributing largely to the growth of this senior Baptist seminary. His former students and many others affiliated with this denomination will rejoice to read this intimate portrayal of their revered leader. But it should appeal also to a wider circle, those interested in the religious history of the latter half of the nineteenth century, and especially those concerned for the defense of the orthodox faith who desire to learn about the scholarship and achievements of one who ably fought for it in a beautiful spirit. The illustrations and choice workmanship of the volume enhance it.

267 pages. 7x5 inches. The Judson Press, Philadelphia. \$1.50. H. E. S.

Pastors, Politicians, Pacifists, by Le Roy F. Smith and E. B. Johns.

A severe yet just arraignment of the Federal Council of Churches of Christ in America by two laymen who write with full knowledge and a careful regard for facts and documents. This council which so often claims to speak for 20,000,000 Protestants and is now attempting to exercise controlling influence in social, economic and even military affairs as well as our diplomatic relations abroad, is shown to be manipulated by an inner group of prominent men with scant responsibility to the denominations and other organizations affiliated with them. Worse still are their close connections with un-American socialist, communist, bolshevik and sometimes anti-Christian movements in this country and abroad, interlocking directorates revealing common sympathies at work in many directions under plausible titles which enlist the unsuspecting. All patriotic citizens and particularly the members of denominations involved need to read this informing study. A resolution in Congress asking investigation of the Council has drawn favorable comment from the editor of the *MONTHLY*.

231 pages. 8x5 1/2 inches. The Constructive Educational Publishing Company (not Inc.), Chicago. \$1.00. H. E. S.

Zionism the Solution of the Jewish Problem, Israel the Key to World Problems, by Charles Wesley Eakeley.

This little pamphlet of fifteen pages is an answer to some unfavorable references to Zionism by Henry Morgenthau, the late American ambassador to Turkey, but what seems to him the strongest arguments are based upon the Anglo-Israelite fiction, which to us sounds unscriptural and mischievous. Other tracts by the same authors, *What Did Jesus Mean by "The Kingdom of God?"* and *The Stone of Scone's Tradition*, are based upon the same idea.

They can be obtained of C. W. Eakeley, Box 96, Passaic, N. J. 20 cents. S. B.

The Pentateuch and Joshua, by Samuel M. Miller.

This is the first of a series of handbooks that have been prepared by the dean of the Lutheran Bible Institute. His comments and outlines will be particularly appreciated by those who are teaching the Bible as a whole. His charts are unique and enable the student to grasp at a glance large portions of the Scripture. The lessons abound in types, and practical applications are made in the running comments on each chapter. It will prove a very helpful commentary for individual study or class instruction.

98 pages. 7x4 1/2 inches. Author, Capitol and Hamline Avenues, St. Paul, Minn. 35 cents. C. H. B.

The Christ as John Knew Him, by M. T. Shelford, D.D.

The author, formerly dean of the National Bible Institute, of New York, has been called upon often for Bible exposition at Bible conferences conducted by the Moody Bible Institute. As pastor of Parml Memorial Baptist Church, Jersey City, N. J., he exercises a teaching ministry that has resulted in numerous calls for Bible lectures elsewhere. His book here announced is a teacher's book addressed to students. One must sit down with Bible at hand and follow up faithfully and patiently the numerous references given. The book shows a fine gift of analysis and classification and its eleven chapters open the way to a broad and spiritual understanding of the fourth gospel. Preachers, Sunday-school teachers, and all who are willing to study the Word will find much assistance in this attractive volume.

96 pages. 7x5 1/2 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. W. M. R.

Christianity in Science, by Frederick D. Leete.

"The contents and tenor of this book are intended to convey the impression that religion has not only much to hope for ultimately from science, but that the latter has made and is constantly supplying valuable contributions to Christian knowledge." Bishop Leete thus indicates the purpose of "Christianity in Science." He develops his theme by discussing the spirit and service, the human ministry of science, its underlying philosophy and its relation to truth, Christian ethics and faith. Turning to the scientist as distinguished from his science, Dr. Leete presents a striking chapter on the "Heroes and Martyrs of Science," and a most informing chapter on "Christian Men in Science." He also deals with the attitude of scientists toward immortality and carefully reviews the present situation in the Christian and scientific world.

The author of the book reveals a comprehensive knowledge of the history of science. The gathering of such an encyclopedic array of information is, in itself, a remarkable accomplishment. Dr. Leete has not only done this, but is also clearly the master of these facts, presenting them in a manner which is attractive, as well as instructive. The book will be of interest to all who are considering the relations of modern scientific thought to Christianity.

387 pages. 8x5 1/2 inches. The Abingdon Press, New York. \$3.00. H. L. L.

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Picture Map of the Holy Land, by Harold Haven Brown.

This colored map is of more than ordinary interest and value; even the border, which in symbolic figures exhibits the plant and animal life. The artist has made this map live through its pictures and its historical information. Geography is thus made interesting as well as informing.

3x2 feet. R. R. Bowker Company, New York. \$2.50. G. S.

Bible Families, compiled by Frances T. Browning.

This game consists of eleven books containing the names of the principal members of eleven families of Bible history. Valuable information associated with the individuals of these families appear upon each of the fifty-two cards. The names have been arranged systematically, so that it is possible to play nine different games with a single set of cards. As it combines instruction with entertainment, it may be recommended for use in homes and social entertainments, but as a pastime in Daily Vacation Bible Schools.

Frances T. Browning, 321 Knob Hill Ave., Redondo Beach, Calif. 50 cents.

C. H. B.

Gospel Sunshine Songs, by Rev. Tom Jones.

This is a book of 157 gospel solos, duets and choruses, made up in characteristic English fashion. In almost every instance the music is well written, is not trashy, and commends itself to anyone wishing substantial new solos, duets, short choruses and gospel hymns. The editor and author is the Yorkshire singing evangelist, and has sensed the need for songs which would fit evangelistic effort here in America and in England. The book is well bound, print is clear and it makes an all round acceptable book.

10x6½ inches. Limp cloth 60 cents; cloth boards 75 cents. A. H.

A Book for Boys and Girls, or Country Rhymes for Children, by John Bunyan (1628-1688) and edited by E. S. Buchanan.

This was first published in 1686, two years prior to Bunyan's death. It was in all probability intended for use as a school text, but with the ultimate purpose of reaching for God the youth of England. In it Bunyan, as another has said, is at his wittiest and his wisest. He reveals here better than in any other of his works, that characteristic for which his fellows knew him—a rare combination of humor and holiness.

A special interest attaches to this book in the fact that after the first edition it was suppressed, and only now in Bunyan's tercentenary is it being revived and reprinted.

124 pages. 8x5 inches. American Tract Society, New York. \$1.25. I. I. McC.

Houdini's Spirit Exposés, by Joseph Dunninger.

The growth of Spiritualism since the war has justly alarmed serious-minded Christians. Satan evidently considers this cult especially adapted to win the grief stricken and others who find a certain fascination in the occult. Mediums not only obtain large incomes from their trade, but acquire influence most damaging to the spiritual life of their clients. Here is an inexpensive book which explains a large number of seance occurrences very satisfactorily. Its many illustrations and diagrams enhance the value of the text. The author is chairman of the Science and Invention Committee for Psychical Research and has had access to the personal manuscripts of Houdini who devoted his great abilities to combatting spiritualist claims. Let us hope this book will save many from being further ensnared.

112 pages. 11x8½ inches. Experiment Publishing Company, New York. 50 cents. H. E. S.

World Geography: Vol. I, The New World; Vol. II, The Old World, by Frank M. McMurry and A. E. Parkins.

Children deserve the best in text-books and today the parents and other grown folks cannot afford for their own self respect to lag behind them in geographical information at least. Here are two books strictly up-to-date in every respect and so attractively prepared and illustrated that further improvement seems impossible. The maps are especially admirable for clear lettering, color printing and picturing of political, physical and agricultural divisions, including the recent changes in Europe. Tables of area, population, etc., are given in the appendix, and the index includes a pronouncing vocabulary. Every home library should contain this very useful work.

316 and 323 pages. 10x7½ inches. The Macmillan Company, New York. \$1.80 each. H. E. S.

The Scriptural Sabbath, by H. G. Cowan.

From a careful study of the Scriptures the writer believes that the Sabbath was a movable feast in the Hebrew dispensation and thus impossible to fix its observations upon any given day of the week. He points out that the Romans did not change the Sabbath from Saturday to Sunday, but that Constantine simply legalized what had largely become the custom in the church at that time. He contends that the week in vogue today is derived from the Roman rather than the Jewish manner of counting time, and that the Jewish Sabbath under the law never was on Saturday except for a year at a time in a cycle of seven years, so that those who argue for Saturday observance are entirely without ground for their assertions.

108 pages. 7½x5½ inches. Nazarene Publishing House, Kansas City, Mo. 50 cents. C. H. B.

The Functioning Church, by P. E. Burroughs.

The author has contributed many helpful texts for the training of Christian workers, and his latest contribution is one of the best. He believes that it is the business of the church to develop workmen quite as much as to accomplish work, and while the great work of the church is evangelism, its supreme task is the provision and preparation of evangelists. He asserts that the first concern of a church is with the insider rather than the outsider. A book of this character is invaluable to the pastor for the training of his membership. We trust it will not only be read but adopted as a text in classes organized for the study of church efficiency. A synopsis follows each chapter as well as questions for study and review.

149 pages. 7¼x4½ inches. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. C. H. B.

A History of the American Sunday School Curriculum, by Frank Glenn Lankard.

The author, who is the associate professor of Biblical Literature in Northwestern University, has made a very exhaustive and complete study of the development of the Sunday-school curriculum from the Colonial period of American history. In addition he has given careful study to the modern graded systems and records the general characteristics of each. It is a mine of information and will be helpful either in the study of the Sunday-school movement or the present day curriculum. The appendices are especially valuable for showing the books of the Bible which have been overworked and overlooked in the International Uniform lessons from 1873 to 1925.

The writer is a modernist so that his objections to the preponderance of biblical material in certain graded lessons to some will only serve as an endorsement, while his accurate description of unorthodox teaching material will be accepted as a warning rather than a recommendation.

360 pages. 8x6 inches. Abingdon Press, Cincinnati and New York. C. H. B.

Talks to Boys, by Sherrard Billings.

A score of helpful chapel talks given to his own students by the senior master of Groton, a famous preparatory school in Massachusetts. Each is a brief unfolding and practical application of a Scripture passage and reveals a sympathetic understanding which all boys will appreciate.

176 pages. 7x4½ inches. Houghton Mifflin Company, Boston. \$1.75.

H. E. S.

Editorial Silence, by Robert T. Morris, M. D.

Written in an arresting style but including some ideas to which strong exception should be taken, this book possesses two important values. It arraigns the public press as severely as could any minister for its baneful influence through selection and emphasis of news items, and points the way whereby all leaders of opinion can co-operate in elevating popular taste, especially by showing newspapers the danger and folly of present procedure. Secondly, the author demonstrates the possibility of securing a large increase of income from the soil without resort to farming. Pastors and parishioners in country districts will find the latter chapters helpful in easing their economic burdens.

260 pages. 7¼x5 inches. The Stratford Company, Boston. \$2.50. H. E. S.

Our Relations to the Nations of the Western Hemisphere, by Charles Evans Hughes.

Those who followed the press reports of the conference of American Republics held in Havana early this year, are well aware that Mr. Hughes was the outstanding personage of the assembly, with his replete knowledge of international affairs, keen penetration, and well poised judgment. Into these Princeton lectures delivered under the Stafford Little Foundation, have been shaped his mature observations and interpretations relative to the many difficult problems arising as between the Latin-American peoples and our own country.

We would venture to suggest that every missionary leader and administrator having relationships with the Latin-American field should become conversant with the contents of this book. Missionaries, as well as political or commercial agents, should know the background and determining factors in our relationships with our southern neighbors, many of whom are looking upon everything emanating from the United States with suspicion.

125 pages. 8½x5½ inches. Princeton University Press, Princeton, N. J. \$1.75. W. H. H.

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Unsearchable Riches, by Arno Clemens Gaebele, D.D.

Any book by this prince of expositors would be a valuable adjunct to the minister's library. This analytical exposition of Paul's Epistle to the Ephesians is one of Dr. Gaebele's best.

157 pages. 7½x5 inches. Publication Office "Our Hope," New York. \$1.25. D. A. N.

The Christ of the Byways, by James E. Freeman, D.D., LL.D.

These "Little Newspaper Sermons," fifty-two in number, were written for busy people. The author in a brief, concise and practical way makes Christ so real as to appeal to various types of mind and encourage the reader to live a happier and more fruitful life.

191 pages. 7¼x5 inches. Fleming H. Revell, Chicago and New York. \$1.75. D. A. N.

A New Pebble in Science, by Esther Williams.

Five short and well written lectures under chapter headings of "Science and the Bible," "Creation," "Man and His Posterity," "Advancement and Degeneracy," and "Records," effectively reveal the fact that "true science and the Bible never clash."

75 pages. 7¼x5½ inches. The Author, St. Catherine, Mo. \$1.00. D. A. N.

Memories of Answered Prayer, by May Fagg.

These stirring accounts of God's dealings in the lives of individuals, of native Christians in the Far East, kindles the desire of the reader to become better acquainted with the Heavenly Father who hears and answers prayer.

60 pages. 7¼x4¼ inches. Marshall Bros., Limited, London and Edinburgh. Paper 1/- net. D. A. N.

Think on These Things, by Amos R. Wells.

The editor of *Peloubet's Select Notes on the International Sunday School Lessons*, and author of many helpful books, has prepared daily meditations for a year. Each message is introduced with a verse of Scripture and concluded with a prayer, while interwoven in the meditations are many rich sentences and paragraphs from leading Christian preachers and writers, as well as a large number of illustrated anecdotes. This book will become a storehouse of material for public speakers and Sunday-school teachers, but will best serve for individual or family devotions where time will not permit the reading of longer passages from the Bible. The book is attractively bound and will make an excellent Christmas gift.

254 pages. 6¼x4¼ inches. W. A. Wilde and Company, Boston. \$1.50. C. H. B.

Kenya, Our Newest Colony, by J. A. Wray.

A more appropriate title would be, "Pioneering in Kenya." Mr. Wray belongs to that group of devoted intrepid witnesses to the gospel who pushed into the unknown recesses of East Africa nearly fifty years ago, among whom are the well known names of Mackay and Hannington. Now living in England, the author gives the story of his early experiences in going single-handed to evangelize a typical group of warlike, benighted savages. Wrong impressions and misunderstandings with their consequent trials and dangers, during a long period when the language and customs were being fathomed, and the subsequent triumphs of the message of love and peace, all make intensely interesting reading. Aside from being a worthy book for popular reading, there is much of great value to prospective missionaries, who can profit in a hundred ways from the experiences of men like Mr. Wray.

112 pages. 7¼x5 inches. Marshall Bros., London. 2/6. W. H. H.

Crusaders for Christ in Heathen Lands, by Andrew Borland, M. A.

This book contains short biographies of Mary Slessor, James Hannington, Hudson Taylor, Adoniram Judson, John G. Paton, and Alexander Mackay. They are written in a bright style for the delectation of youth. Five maps, sixteen illustrations, and an illuminated jacket add to the value and attractiveness of the work.

192 pages. 7¼x5½ inches. John Ritchie, Ltd., Kilmarnock, Scotland. J. R. R.

Through Peril and Flame, by J. L. Erck.

In these days when there is an increasing tendency to regard the Scriptures as being composed of legend and folk-lore, it is reassuring to find available in condensed form some of the leading features in the wonderful story of the development of our English Bible. The contents of this book originally appeared serially in two magazines, and has been put in this form at the request of some of their readers. As an introduction, in elementary form, to a fuller and deeper study of the subject, we commend this worthy effort.

109 pages. 7¼x5 inches. John Ritchie, Ltd., Kilmarnock, Scotland. J. R. R.

Following the King, by Albert D. Belden, B. D.

Following the King is a collection of forty-eight story-sermons for children, based upon simple Bible texts and dealing in an attractive way with the everyday interests and problems of Christian boys and girls. The collection is arranged in four groups of twelve sermons each, under the following captions: The Commands of the King, The Prayers of the King, The Beatitudes of the King, and The Stories of the King. There is excellent material here for the use not only of the children's worker in the church, but also of the parent in the home.

188 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50. I. I. McC.

All-the-Year Stories for Little Folks, by Elsie H. Spriggs.

Among the many books written for children this volume stands out as something unique. The general make-up of these stories differs from the ordinary. There are thirty-five in all. The contents are arranged topically, each section grouping its own material, for the spring-time, summer days, autumn and Thanksgiving, winter, cradle-roll, hospital, God's house and others. Particularly valuable for the Sunday-school teacher since by the use of these little nuggets the child-mind is centered upon God and His goodness. They are not meant to take the place of Bible stories, but only designed to illuminate the truth, thus awakening a ready response in the heart of a child.

185 pages. 8¼x5½ inches. Fleming H. Revell Company, Chicago and New York. \$1.50. J. A. V. G.

Mirrors of the Year, edited by Horace Winston Stokes.

This excellent specimen of the printer's art, illustrated with black and white pictures, presents nineteen articles by expert writers reviewing outstanding events and tendencies of 1927, chiefly those associated with America. The quality of their writing varies as their interest to readers, but these chapters combine succinct statement with broad outlook and much information not easily found elsewhere. For example, there is Commander Byrd on aviation's wonderful year, Dr. Slosson on achievements in science, and Professor Phelps on numerous important books that appeared. The year's contribution in humor, art, radio advance and American politics, as well as sports, fashion, etc., are also treated. Perhaps the review of the Sacco-Vanzetti trial by an outstanding journalist is of most value for permanent reference, along with the exact record in aeronautics.

387 pages. 9½x6 inches. Frederick A. Stokes Company, New York. \$4.00. H. E. S.

Natural History—Animals, by George Jennison, M.A., F.Z.S.

The sub-title, "An Illustrated Who's Who of the Animal World," describes this book succinctly. To all who are interested in animal life, especially young people and hunters, it will prove a treasure, with its concise and accurate description of each genus and many species, accompanied by a photographic reproduction of each and sixteen full-page color drawings. It is imported from England where the author was curator of the Zoological Gardens at Belle Vue, Manchester, for over thirty years.

359 pages. 8½x5½ inches. The Macmillan Company, New York. \$4.50. H. E. S.

Lorna Doone, by R. D. Blackmore, abridged and edited by Morton A. Sturtevant.

In the haste and constant thrill of present day reading, our young people are deterred from tackling this wonderfully interesting novel by the extended opening description and the great length of its original text. Yet in exciting episodes, wealth of incident and action, vividness of portrayal and beauty of literary expression every reader finds rich reward. So we welcome this abridgment with its explanatory notes, questions for class use and suggestions for study. As history as well as literature, though not an historical tale, it is valuable in setting forth the English situation as the stirring seventeenth century drew to a close. This volume in size, type and illustrations does credit to the Modern Readers' series.

535 pages. 7¼x4¼ inches. Macmillan Company, New York. 80 cents. H. E. S.

Tarbell's Teachers' Guide for 1929, by Martha Tarbell, Ph.D.

This is the twenty-fourth annual volume of this guide. The author shows unusual literary gift and has brought together a wealth of material on the International Uniform Sunday-school lessons, but it is to be regretted that her work cannot be commended. Two objections are offered: erroneous-teaching and lack of discretion in the use of quotations. Miss Tarbell is either a modernist seeking to break down the faith of Christians, or she lacks spiritual discernment. The present reviewer is willing to receive instruction and help from every source available, but sincerely regrets that Miss Tarbell introduces into her book the objectionable features which make it impossible to recommend her work.

432 pages. 9x6 inches. Fleming H. Revell Company, Chicago and New York. \$1.90. P. B. F.

Peloubet's Select Notes of the International Sunday School Lessons for 1929, by Amos R. Wells, Litt.D., LL.D.

This is the fifty-fifth annual volume of this well known publication and represents an unparalleled ministry in the church of Christ as far as the writer is aware. As its title indicates, it is a volume of select notes, not a commentary on the lessons. The author's task was therefore much more difficult than to write a commentary. The volume gives the topics for the various grades and suggestions to the teachers of the grades. The author has brought together the best thoughts of the Christian world bearing on the lessons of the year, yet he remains loyal to Christ and the Bible. He pledges that he will use the best of his mind and heart and strength in scholarship, typographical and pictorial excellence in mechanical workmanship, but above all in loyalty to our Saviour, His Book and His Church. Viewed from the angles of vital material, range of selection and devotion to Christ, this volume remains the very best help on the Sunday-school lessons to be found.

376 pages. 9x6 inches. W. A. Wilde Company, Boston. \$1.90. P. B. F.

Moody Bible Institute Monthly

Needed Counsel for New Christians, by Samuel McPheeters Glasgow, Cecil Herbert Lang, Julia Lake Skinner.

The hour of decision and union with the church of Christ is an important one, and what helpful counsel can be placed in the hands of the young convert will be far-reaching. This brochure describing what a Christian has done, is, has, believes, does and becomes, will be a fitting gift to present to the new church member.

72 pages. 6¼x4¼ inches. Presbyterian Committee of Publication, Richmond, Va. C. H. B.

Life's Extras, by Archibald Rutledge.

Belonging to the Comrade Series of little books issued by Revell, *Life's Extras* offers a distillation of exquisite beauty from twenty-five pages of matter. The author is so much a lover of nature that his authorship has turned much to that field in the past. The reading of the small volume will minister to reverence and adoration of our Father's provision for human happiness and delight by other than the mere necessities of life. The "extras"—innumerable things of beauty and consequent joy—are shown to be the gift of a love truly divine.

25 pages. 7¼x4¼ inches. Fleming H. Revell Company, Chicago and New York. 60 cents net. W. M. R.

Outlined Proverbs, by Robert Lee.

In view of the fact that many regard the book of Proverbs one which does not admit of ready analysis, this volume fills a definite need. Originality is an outstanding characteristic of the author's method. To quote his own words, "Eighteen years ago I carefully went through Proverbs, tabulating its contents; for instance, I arranged all it had to say on fools, wise, heart, etc., under separate headings. This disclosed an amazing wealth of teaching and this new book is the result." These topical studies are unique in their nature and make-up, which feature ought to commend the book to all lovers of the Word.

87 pages. 7¼x5 inches. G. F. Vallance, Goodmayes, Essex, England. 1/6. J. A. V. G.

Deeds Done for Christ, by Sir James Marchant, K.B.E., LL.D.

In a time when hero worship is at its peak, when the adventures of seekers after fame and fortune are lauded by the multitudes, Christians may well review the achievements of the heroes of the Christian centuries, "of whom the world was not worthy." The eminent English author of this book ranges the field of holy endeavor from the time of Polycarp, the early martyr, to Livingstone, Paton and more recent exemplars of holy zeal. More than fifty individuals are represented, with sufficient detail to fairly indicate the compelling purpose and the rich fruitage of their lives. It is such a volume as Christian parents could be happy to see in the hands of their children. The style is vivid and gripping; the subject matter wholesome and evangelical. Inspiring data could here be found for the preacher who would urge heroic devotion to Christ in these times of dalliance and the denial of the deity of Jesus.

336 pages. 7¼x5½ inches. Harper Brothers, New York. \$2.50. W. M. R.

The Cruise of the Kingfisher, by H. De Vere Stacpoole.

This book will be especially appreciated by boys of the early teen age since it constitutes a tale of adventure of unusual interest and merit. It is a story of the sea and treats of the experiences of two lads aboard a cable ship operating between the Canary Islands and the coast of Brazil.

207 pages. 7¼x5 inches. L. C. Page and Company, Boston. \$1.75. C. H. B.

With Dog and Canoe, by Dillon Wallace.

Those who have read the author's previous books on life in the wilds of the north-

ern lands will be eager to secure his latest work. The writer is at home in the land and the life of the northern woods and best of all he understands boys, so that his robust, healthy, out-of-door adventures are thoroughly enjoyed.

269 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$2.00. C. H. B.

Why Believe It? by Delavan Leonard Pierson.

The editor of the *Missionary Review of the World* answers the question expressed in the title by some practical studies in Christian beliefs as based on the Bible and corroborated by science, philosophy and experience. In addition to such chapters in Christian apologetics as Foundations for Faith, Tests for the Truth, and The Credentials of Christ, we have dissertations on such practical themes as The Value of Money, Marriage and Divorce, and Shall We Play? Dr. Sheldon truly expresses the nature of this book in the Introduction when he designates it as "an attractive theological primer having the unusual merit of being interestingly written and into which is crowded a vast amount of instruction of things which matter most."

176 pages. 7¼x4¼ inches. Christian Alliance Publishing Company, New York. \$1.50. C. H. B.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"A Business Man's Creed," by Roger W. Babson. Cloth, 28 pages, 75 cents.

"Adventures in Visitation Evangelism," by A. Earl Kernahan, D.D. Cloth, 125 pages, \$1.50.

"An Introduction to Biblical Archaeology," by George S. Duncan, Ph.D. Cloth, 174 pages, \$1.75.

"Life's Extra," by Archibald Rutledge. Stiff cover, 25 pages, 60 cents.

"The Gist of the Lesson for 1929," by R. A. Torrey. Cloth, 158 pages, 35 cents.

"Kingdom Stories for Juniors," by Elizabeth S. Whitehouse. Cloth, 221 pages, \$2.00.

"Tarbell's Teachers' Guide, 1929," by Martha Tarbell, Ph.D. Cloth, 432 pages, \$1.90.

"Quaker Adventures," by Edward Thomas. Cloth, 221 pages, \$2.00.

"Prayer," by Nancy A. Allen. Cloth, 127 pages, \$1.00.

"The Call and Challenge of the Unseen," by F. B. Meyer, D.D. Cloth, 184 pages, \$1.75.

"Life on the Highest Plane," three volumes, by Ruth Paxson. Cloth, 264, 246 and 310 pages, \$2.50 each.

Doubleday, Doran and Company, Garden City, N. J.

"Not Slothful in Business," by Herbert A. Bosch. Cloth, 208 pages, \$1.75.

"Doran's Ministers' Manual," edited by G. B. F. Hallock, D.D. Cloth, 692 pages, \$2.00.

Macmillan Company, New York.

"The Literary Background of the New Testament," by George L. Hurst, B.D. Cloth, 163 pages, \$1.50.

"Getting Acquainted with God," by Robbins Wolcott Barstow. Cloth, 115 pages, \$1.00.

W. A. Wilde and Company, Boston.

"Think on These Things," by Amos R. Wells. Cloth, 254 pages, \$1.50.

"Human Nature in Christian Work," by A. H. McKinney, D.D. Cloth, 216 pages, \$1.50.

"Peloubet's Select Notes on the International Sunday School Lessons for 1929," by Amos R. Wells. Cloth, 376 pages, \$2.00.

"Daily Digest of the Sunday Schools Lessons for 1929," by Amos R. Wells. Cloth, 158 pages, 35 cents.

United Lutheran Publication House, Philadelphia.

"God's Good Gifts," Third Book, by Mabel B. Fenner. Teacher's book, cloth, 180 pages, 85 cents; pupil's book, cloth, 156 pages, 60 cents.

"God Working through Mankind," Sixth Book, by Eva M. Stitz. Teacher's book, cloth, 120 pages, 75 cents; pupil's book, cloth, 82 pages, 50 cents.

"The Prince of Peace," a Christmas Pageant, by Ellert C. Nielsen. Paper, 36 pages, 25 cents.

"Administering God's Gifts," by George Louis Rinkliff. Stiff cover, 99 pages, 50 cents.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.

"As to Being Worldly," by E. J. Tuuk. Cloth, 150 pages, \$1.50.

"Life Beyond the Grave," by J. J. Knap. Cloth, 199 pages, \$1.50.

"Glory in the Grave," by J. J. Knap. Cloth, 231 pages, \$1.50.

Stratford Company, Boston.

"Editorial Silence," by Robert T. Morris, M.D. Cloth, 256 pages, \$2.50.

"King or Shepherd, the Song of Solomon," by William Mentzel Forrest. Cloth, 63 pages, \$1.00.

Bible Institute Colportage Association, Chicago.

"Walking with God," by Harvey Farmer. Paper, 34 pages, 25 cents.

"Shadow and Substance," by George C. Needham. Cloth, 199 pages, \$1.25.

Princeton University Press, Princeton, N. J.

"Our Relations to the Nations of the Western Hemisphere," by Charles Evans Hughes. Cloth, 124 pages, \$1.75.

J. B. Lippincott Company, Philadelphia.

"Blue Ruin," by Grace Livingston Hill. Cloth, 318 pages, \$2.00.

Harper and Brothers, New York.

"Deeds Done for Christ," by Sir James Marchant, K.B.E., LL.D. Cloth, 335 pages, \$2.50.

American Tract Society, New York.

"Pilgrim's Progress in Pageant," by Rev. Bernard C. Clausen and Florence L. Purington. Cloth, 73 pages, 60 cents.

Gospel Publishing House, Springfield, Mo.

"Things Which Must Shortly Come to Pass," by Stanley H. Frodsham. Paper, 117 pages, 50 cents.

Publication Office "Our Hope," New York.

"The Church in the House," by A. C. Gaebel. Cloth, 227 pages, \$1.50.

Augsburg Publishing House, Minneapolis.

"The Open Bible," by Olaf M. Norlie, Ph.D. Cloth, 693 pages, \$2.00.

Judson Press, Philadelphia.

"Alvah Hovey, His Life and Letters," by George Rice Hovey. Cloth, 267 pages, \$1.50.

Houghton Mifflin Company, Boston.

"Talks to Boys," by Sherrard Billings, B.D. Cloth, 176 pages, \$1.75.

Defender Publishers, Wichita, Kan.

"Science, Christ and the Bible," by Gerald B. Winrod. Paper, 46 pages.

Experimenter Publishing Company, New York.

"Houdini's Spirit Exposés," by Joseph Duninger. Paper, 112 pages, 50 cents.

D. H. Pierpont and Company, Williamsburg, Mass.

"The Complete Sayings of Jesus," assembled and arranged in sequence by Arthur Hinds. Cloth, 60 cents; fabricoid, \$1.10; leather, \$1.60.

Samuel M. Miller, Dean of the Lutheran Bible Institute, St. Paul, Minn.

"The Gospel by Matthew and Luke," outline studies, by Samuel M. Miller. Paper, 46 pages, 25 cents.

"The Gospel by John," by Samuel M. Miller. Paper, 47 pages.

"The Acts," by Samuel M. Miller. Paper, 44 pages.

"The Revelation of Jesus Christ," by Samuel M. Miller. Paper, 97 pages.

Philip Sidersky, P. O. Box 1207, Los Angeles, Calif.

"The Jewish Passover," by Philip Sidersky. Paper, 28 pages, 25 cents.

Schuler and Runyan, 826 N. La Salle St., Chicago.

"Gospel Song Specialties," compiled and edited by George S. Schuler and William M. Runyan. Paper 20 cents.

F. W. Wellinger, Toronto.

"The Church, the Chart and the Coming," by John A. Anderson, M.D. Cloth, 164 pages, \$1.00.

Marshall Brothers, London.

"The Pentateuch: an Historical Record," by William Turnbull Pilter, M.R.A.S. Cloth, 647 pages, 31/6.

"The Church in Action," by Rev. T. A. McQuiston. Cloth, 116 pages, 2/6.

"The Bible True," by An Unknown Christian. Paper, 143 pages, 2/6.

F. E. Marsh, 33 Algers Road, Loughton, Essex, Eng.

"Structural Principles of the Bible: or How to Study the Word of God," by F. E. Marsh. Cloth, 430 pages, \$2.75.

The Moody Monthly makes a most acceptable Christmas Gift.

Moody Bible Institute of Chicago

William M. Runyan

FACULTY AND STAFF ENGAGEMENTS

Dr. P. B. Fitzwater, October 7, was the teacher of the Euvenice Bible class, at the First Baptist Church, Evansville, Ind.; October 15, addressed delegates to the semi-annual gathering of Sunday-school workers in the Brighton Mennonite Chapel, Chicago, Ill.

Rev. Clarence H. Benson, October 27 and 28, spoke at DeKalb Sunday School Convention, West Chicago, Ill.; also gave astronomical lecture, November 8, at Hope Congregational Church, St. Louis, Mo.

Rev. Harold L. Lundquist filled the following engagements during the month of October: 7, 14, 21, 28, Excelsior Bible class, Summerdale Swedish Free Church, Chicago, Ill.; 10, midweek service, Lincoln Avenue Gospel Mission, Chicago, Ill.; 21, morning service, Grace Gospel Tabernacle, Chicago, Ill.; 28, evening service, South Chicago Swedish Free Church.

Rev. A. H. Leaman conducted a series of evangelistic services on Sunday and Wednesday evenings from October 21 to November 11, in the North Congregational Church, Chicago, Ill.; October 28, noonday communion service, Union Chapel, Chicago, Ill.

S. Howard Berglund and Mrs. Berglund, former workers in the Washington Street Mission, Springfield, Ill., were in attendance at its annual rally, October 7, and gave several gospel song selections.

Miss Margaret M. Taylor, October 28, addressed the Sunday-school officers and teachers of Christ Presbyterian Church, Chicago, Ill., on the subject, "The Ideal Teacher."

Rev. David A. Noble, October 7, evening service, Albany Park Methodist Episcopal Church, Chicago, Ill.; 10, Bible class at Ashland Church (interdenominational), Chicago, Ill.; 14, young people's meeting, Bowmanville Congregational Church, Chicago, Ill.; 21, morning service, Sangamon Street German Methodist Episcopal Church, Chicago, Ill.; 21, evening service, John Huss Bohemian Church, Chicago, Ill.; 24, prayer service, Second Englewood Reformed Church, Chicago, Ill.

George Schuler, October 23 and 24, was music director for the Berrien County Sunday School Convention, held in Peace Temple, Benton Harbor, Mich.

William E. King, September 30, gave morning message and sang several solos in the Seward Center Congregational Church, Seward, Ill.

RECENT SPECIAL SPEAKERS

Miss Marion E. Cleveland, who sailed in October for China, under China Inland Mission; Mr. Vincent J. Steffan, prison evangelist; Rev. L. R. MontGomerie and Mr. W. A. Fuller, of the Shantymen's Christian Association, Toronto,

Canada; Mr. C. A. Patton, missionary to Peru, S. A., under Evangelical Union of South America; Rev. J. H. W. Cook, Toronto, Canada, North America secretary of Evangelical Union of South America; Miss Jean B. Lamont, Bible teacher; Miss Bessie Schram, missionary, home on furlough from Coinbature District, South India; Miss Margaret Mizell, missionary, home on furlough from China; Mr. Lloyd B. Hershey, business man, Lancaster, Pa.; Dr. J. S. Conning, director Jewish evangelization in the Presbyterian Church, U. S. A., New York; Rev. Geo. W. Bates, Toledo Baptist Tabernacle, Toledo, O.; Dr. J. H. Ralston, former member of the Institute faculty, and Mr. C. E. Putnam, of the Extension field staff.

MR. BIRNBAUM AT NATIONAL CONVENTION

Rev. Solomon Birnbaum, director of the Jewish Missions Course, was a speaker at the national convention of the Women's Home Missionary Society of the Methodist Episcopal church, at Wichita, Kan. Mr. Birnbaum is serving as pastor of Jewish work at Marcy Center, Chicago. It was in this connection that he presented the needs of the Jewish people in our great cities and showed the place of the Moody Bible Institute, with its extensive course in training for Jewish work, and its clinical opportunities at Marcy Center and elsewhere, in preparing workers for this much needed line of Christian service.

Mrs. Birnbaum '27, was also a speaker at the convention, giving the story of her conversion to the Christian faith.

A wide interest in the Jewish Missions course of study and the training opportunities available in Chicago, has been aroused, and Mr. Birnbaum is receiving numerous requests for addresses before gatherings of home mission workers of the Methodist Episcopal Church.

STUDENTS OF OTHER DAYS

Harold V. '22, and Mrs. Voelkel (Gert-rude Swallen '23), have recently returned from their honeymoon trip through the South. Mr. Voelkel is now in his senior year at Princeton Theological Seminary, Princeton, N. J. Upon the completion of his studies they plan to engage in work in Korea.

Marion Flint '19, recently tendered his resignation to the Burton Avenue Baptist Church, Waterloo, Ia., to accept a call to the Bethesda Baptist Church, Tacoma, Wash. This church is the third largest of twelve Baptist churches in Tacoma.

Marguerite Ros '25, sailed in October for Nigeria, West Africa, for missionary work under the Sudan Interior Mission.

Anna Bell Reese '24, is music director and young people's worker in the Second Presbyterian Church, Spartanburg, S. C.

Myrtle C. Miller '22, and her sister, recently sailed for Bulgaria to serve as missionary teachers in the American Girls' College, Sofia.

Otto Engebretson '27, and his wife are engaged in missionary work among the mountain people in Dickenson County, Virginia. They organize and conduct Sunday-schools, visit in the homes, distribute thousands of Gospels, Bibles, Colportage books and tracts. Mr. and Mrs. Engebretson are the first Sunday-school missionaries in this part of Dickenson County.

W. A. Haggai '22, pastor of the First Baptist Church, Middleville, Mich., writes: "Mrs. Haggai '22, and I have never ceased to thank God for the training received at the Institute." One of Mr. Haggai's parishioners is a student in his fourth term at the Institute, and this church has a class of ten young people enrolled in the Synthetic Bible Study Course of the Correspondence School. At the completion of the course, in a few weeks, a special graduation service will be arranged for the purpose of stimulating still further interest in Bible study and the work of the Institute.

Joseph Keating, Jr. '18, became superintendent of the City Rescue Mission of Trenton, N. J., early in August. As reported by a Trenton newspaper, extensive renovation has been effected and an enlarged program suited to the demands of the work is meeting with hearty acceptance. An encouraging advance is already seen in every department. Mr. Keating's work is backed by a strong board of directors composed of ministers and leading Christian laymen. The work promises great things for the months ahead.

Edith Lloyd '28, recently sailed for Guatemala, Central America, to engage in missionary work under the Primitive Methodist Mission Board.

Harvey J. King '28, Harry A. Miller '26, Chester Webber '26, and Elizabeth Frost '22, sailed November 8 for missionary work in Africa, under the Africa Inland Mission.

Eldredge H. Copenhaver '02, is acting president of Roanoke College, Front Royal, Va. He has held pastorates in Chicago, and Birmingham, Ala.

Edna Hufnagel '28, is teaching in the Jackson County Baptist Institute, Wilma, Ky.

Edgar O. Jones '16, and Mrs. Jones (Viola Barr '16), are located at Worcester, Mass., where Mr. Jones is superintendent of the Bethel Rescue Mission. They ask our prayers as they seek to hold up the banner of the cross.

Warren A. Moyer '26, Evening School, was ordained in August by the Ohio Conference of the Evangelical Church at its ninety-first annual session, held in Toledo. Mr. Moyer writes: "This ought to be an encouragement to the Evening School and its students. May God bless the Evening School."

Yigo A. '20, and Mrs. Nummi (Ida M. Mahlberg '20), who have spent several years in missionary work in China, are now on furlough in their home country, Finland, where Mr. Nummi is studying

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in the University of Helsinki, Helsinki, from which he expects to graduate in the spring.

Alice E. Foster '18, has recently accepted the position of pastor's assistant in the Greenwood Baptist Church, Brooklyn, N. Y.

Paul Contento '27, was ordained into the Baptist ministry September 17, at the First Baptist Church, Albany, N. Y. Mr. Contento left the latter part of September for China where he will engage in missionary work.

Robert Wright '28, arrived May 25 at Minna, Nigeria, West Africa, for service with the Niger Press, under direction of the Evangelical Publishers, Toronto, Canada. In becoming a missionary printer Mr. Wright utilizes the experience of twenty-five years in the printer's trade and his Institute training. A fellow worker reported of Mr. Wright: "The very first act of his administration for God here was to get out his stick and set up a galley of type of the Gospel of Luke in Iregwe."

Joel M. '24, and Mrs. Netterfield '25, are living in Oknagau Valley, British Columbia, Canada, where Mr. Netterfield has charge of three preaching stations. He writes: "We do indeed praise God for what the Institute means to us, and we covet the prayers of all those who love Him."

Henry W. Uffelin '11, has just returned from an itinerary covering the entire Island of Jamaica, British West Indies, where he held Bible conferences in fifty-

four mission centers. He is now giving Bible and missionary addresses in the United States, but expects to return to Jamaica about December 1.

Helen McCullough '21, accompanied Dr. and Mrs. Geo. W. Leavell to China as teacher of their little daughter, Frances Cornelia. Her journey is at the expense of the First Baptist Church of Houston, Tex., of which she is a member. After three years of teaching she hopes to be commissioned as a missionary. A farewell for the departing missionaries was given by the church, Wednesday evening, October 31.

Clinton C. Nance '15, pastor of Lawrence Avenue Baptist Church, Oklahoma City, Okla., is leading his church in a movement for the erection of a new church building. The church bulletin says: "Lawrence Avenue Baptist Church is the only church in the district. New homes are going up every day." From a mission beginning the organization has made rapid progress, and has now a Sunday-school of 335, a B. Y. P. U. of 185 members, while 250 have united with the church during the past year.

George C. Westberg '25, now attending Xenia Seminary, St. Louis, Mo., is serving as pastor in the Presbyterian church, Medora, Ill.

BORN

To William and Mrs. Inglis (Nellie Bainbridge '23), twin sons, John Henderson and David Dawson, September 14, Pleasant Point, Man., Canada.

To William '19, and Mrs. Genheimer, a son, Donald Livingstone, September 7, St. Louis, Mo.

To Charles A. '28, and Mrs. Burkett '28, a daughter, Beatrice Elizabeth, October 7, Collingswood, N. J.

To Howard M. '16, and Mrs. Green, a son, Paul Albert, April 24, Warsaw, N. Y.

To John '27, and Mrs. American (Angie Kingsbury '25), a daughter, Marjorie Grace, October 19, Chicago, Ill.

To Nathan J. '25, and Mrs. Stone, a son, John Nathan, August 31, Hannibal, Mo.

To William O. '28, and Mrs. Miller (Hazel Krause '26, Evening School), a son, James Orren, September 29, Sharon, Pa.

To E. F. '25, and Mrs. Austin, a son, Erwin Eugene, September 3, Oelwein, Ia.

MARRIED

Dr. Harold G. Waschke and Anita V. Nicholson '26, September 6, Chicago, Ill.

Frederick Wm. Sass '06, and Eva E. Adams, October 18, Charlevoix, Mich.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from October 1 to 31, 1928, inclusive:

	Number of Contributions	Amount of Contributions
Africa	3	\$ 9.83
Army and Navy.....	1	50.00
General Missions.....	3	34.00
Hospital	49	319.31
India	3	11.00
Latin-America	6	62.00
Lumber Camp.....	9	77.60
Miners'	3	6.00
Mountain	139	690.88
Seamen's	3	11.00
Free Tract.....	6	10.14
Pioneer	107	664.15
Prison	461	2,343.68

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from October 1 to October 31, 1928, inclusive:

Africa Book Fund: 3 shipments to Africa 1,550 tracts.

Army and Navy Book Fund: 2 shipments to 2 states: 12 Colportage Library books, 200 Pocket Treasuries, 190 tracts.

Free Tract Fund: 2 shipments to 2 states. 1 shipment to 1 foreign country: 6 Evangel Booklets, 1,707 tracts.

General Mission Fields Book Fund: 4 shipments to the Philippine Islands, 10 shipments to 3 foreign countries: 181 Colportage Library books, 40 Evangel Booklets, 39 Pocket Treasuries, 1,112 tracts.

Hospital Book Fund: 101 shipments to 34 states, 3 shipments to Canada: 2,872 Colportage Library books, 220 Emphasized Gospels, 3,538 Evangel Booklets, 4,838 Pocket Treasuries, 10,076 tracts.

India Book Fund: 3 shipments to India: 315 Colportage Library books, 489 Evangel Booklets, 60 Pocket Treasuries, 235 tracts.

Latin-America Book Fund: 2 shipments to 2 states, 8 shipments to 5 foreign countries: 426 Colportage Library books, 311 Evangel Booklets.

Lumber Camp Book Fund: 3 shipments to 3 states: 97 Colportage Library books, 282 Evangel Booklets, 230 Pocket Treasuries, 710 tracts.

Mountain Book Fund: 396 shipments to 7 states: 7,745 Colportage Library books, 6,422 Evangel Booklets, 11,314 Pocket Treasuries, 585 tracts, 14 Testaments.

Pioneer Book Fund: 11 shipments to 8 states, 5 shipments to Canada: 380 Colportage Library books, 329 Evangel Booklets, 227 Pocket Treasuries, 555 tracts.

Prison Book Fund: 132 shipments to 35 states: 4,045 Colportage Library books, 3,961 Evangel Booklets, 6,918 Pocket Treasuries, 2,775 tracts, 10 Testaments.

Railroad Book Fund: 1 shipment to 1 state: 12 Colportage Library books, 12 Evangel Booklets, 25 Pocket Treasuries.

Seamen's Book Fund: 3 shipments to 2 states, 1 shipment to Canada: 147 Colportage Library books, 367 Evangel Booklets, 375 Pocket Treasuries, 355 tracts.

The total amount of literature sent on the above Book Funds during October is as follows: 653 shipments to 42 states, 4 shipments to the Philippine Islands, 25 shipments to 11 foreign countries, 9 shipments to Canada: 16,232 Colportage Library books, 15,757 Evangel Booklets, 24,226 Pocket Treasuries, 220 Emphasized Gospels, 19,760 tracts, 24 Testaments.

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M. M.—Dec.

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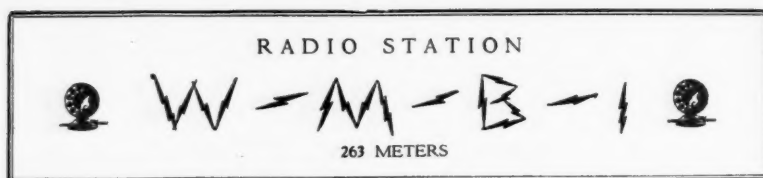
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CONCERNING THE FEDERAL RADIO COMMISSION

In the October issue of the *MOODY BIBLE INSTITUTE MONTHLY* it was announced that the Federal Radio Commission had assigned W-M-B-I to a clear national channel of 1160 kilocycles, dividing time with three other Fourth Zone stations. About three weeks after the permanent assignment of 1160 kilocycles was made to our station, pressure was brought to bear by the state of Iowa for a cleared channel, to which it undoubtedly was entitled by the Davis Amendment to the radio act.

In order to release a cleared channel it was necessary for the commission to reallocate a number of Fourth Zone stations. On the 1160 kilocycles channel WOWO, Fort Wayne, was left to divide time with WWVA at Wheeling, W. Va. (Second Zone station); KTNT, Muscatine, Ia., was assigned to 1170 kilocycles (Third Zone channel) and designated as limited time, while WCBF at Zion and our own station W-M-B-I were assigned to 1080 kilocycles (Third Zone cleared channel) and classified as limited time. Thus we are put on a so-called "borrowed" channel. On this channel WBT at Charlotte, N. C., has first claim. W-M-B-I and WCBF will be allowed to divide time during daylight hours when simultaneous operation will be permitted with the North Carolina station. As soon as darkness falls between Chicago and Charlotte, due to the increased range of broadcasting stations after nightfall, serious interference would develop if the two cities should broadcast simultaneously on the same wave length. Thus it will be necessary for Chicago to remain silent on this 1080 kilocycles channel as long as it is in use in the Third Zone. We will be allowed, however, to broadcast in the evening at all times when the channel is not being used by WBT.

At the present writing it appears doubtful if we will be able to secure any evening broadcasting hours before 10 P. M. Chicago time, and we earnestly request prayer that some means may be found whereby sufficient early evening hours may be made available for our broadcasting.

As it is necessary to prepare the copy for this column about three weeks before the December issue of the magazine will be placed in your hands, it is quite possible that many changes may be made by the commission during this time. We can only suggest that you listen carefully for further last minute announcements over the air from our station. While the evening schedule must be held in abeyance, we feel that we can safely announce our daytime broadcasting periods as follows:

Sunday			2:00-3:30 P. M.	
Monday	7:00-7:40	10:30-11:30	12:30-1:30	3:00-4:30
Tuesday	7:00-7:40	10:30-11:30	1:00-1:30	3:00-4:30
Wednesday	7:00-7:40	10:00-12:00	12:30-1:30	3:00-4:30
Thursday	7:00-7:40	10:30-11:30	1:00-1:30	3:00-4:30
Friday	7:00-7:40	10:30-11:30	12:30-1:30	3:00-4:30
Saturday	7:00-7:40	10:30-11:30	12:30-1:30	3:00-4:30
	Midnight Hour, Friday, 12:00-1:00			

ANNOUNCER'S DESK

Wendell P. Loveless



We were very much pleased since the new panel was installed to receive indications of clear reception during daylight hours from several states of such distant points as Alabama, Georgia, and South Carolina. We feel that it will be even more increased when we get on our national channel. If you do not receive us clearly at night, tune in some afternoon.

The Announcers Trio report a very pleasant trip to Holland, Mich., where a program was given to a splendid audience at the Third Reformed Church of that city, of which Rev. James M. Martin is the pastor. The trio is planning for a day in Milwaukee, Wis., at the invitation of some of the churches there. It is not possible for every invitation to be accepted, but it is always a real delight to meet our listeners face to face.

FAMILIAR VOICES

The picture section this month includes likenesses of Helen Rentschler (August '29) and George W. Wepler (April '29). Miss Rentschler is from Reading, Pa., and is heard frequently over the air in soprano solo work as well as in duet and quartet combination. She is the second soprano in the W-M-B-I Ladies Quartet, an organization which is frequently heard over the air as well as in the churches, missions and other places to which it is detailed by the Practical Work office. Miss Rentschler brings to her work a clear resonant soprano voice plus a deeply spiritual vision which renders her service most valuable.

Mr. Wepler has been best known to the radio listeners for his work with the Glad Tidings Male Trio and the Glad Tidings Male Quartet. His home is in Detroit, Mich. One of the great requisites to successful radio ministry is a



Helen Rentschler

spirit of readiness and willingness to assist in programs upon short notice, and this has ever characterized Mr. Wepler's attitude toward the work. For this reason, as well as his spiritual interest in the radio ministry, he has been one of those considered by the Radio Department as most dependable.



George Wepler

THE OPERATOR'S PANEL

L. H. Greer



VISITORS AT ADDISON

Every day is "Visitor's Day" at W-M-B-I Radio Station. It is very seldom that a day passes without some visitors having been taken through the plant. By far the greatest number of visitors come to the station on Saturday or Sunday. At these times, two operators are on duty, one to operate the transmitter and the other to receive and escort the visitors through the station.

As the visitors enter the building they are first conducted to the reception room which is fitted out with comfortable chairs and settees where they can rest a bit. Over head is a loud speaker which reproduces the program then being transmitted. One wall of this room consists of a large glass window through which the immense panel of the main transmitter can be seen. From this reception room the visitors are conducted to the amplifier room. In this room the telephone lines from the studio in Chicago terminate. Here also is the line amplifier, monitor and volume indicator situated on a large rack in the center of the floor, and on a table near by is located the radio receiving equipment which is used to keep watch on the 600 meter wave for distress SOS calls from ships on the Great Lakes. From the amplifier room the visitor enters the main transmitter room where he may examine the six seven foot panels of the main transmitter together with the many meters, switches and controls. A brief description of the apparatus is given by the operator acting as guide. Directly in back of the transmitter room is the motor generator room, and in the rear of this room are located the storage battery room, water cooling room and a shop.

Many questions are asked by visitors and are answered as far as possible by the operators in charge in a clear and simple manner. Inquiries pertaining to the general cost of the station, the operating expenses and some information that can be secured from the business offices of the Institute are not answered. Occasionally the price of the tubes used in the transmitter is given and is gener-



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ally sufficient to inform the party that the cost of operating the broadcasting station is very high. Other questions are asked such as the following: "How high are the towers?" "Is it dangerous to be here during an electrical storm?" "What do you mean by kilocycles?" "Why do you have light on the towers?" "Who owns this station?" "Where are the musicians?" Other visitors complain of interference with the programs and go into much detail concerning their receiving sets.

During the broadcasting periods a variety of sounds are produced by the equipment. The motor generators hum as they revolve at 1750 R.P.M. The large power transformers carrying 1700 volts and the various coils and relay windings produce a humming noise. The monitoring loud speakers are reproducing the program and join in with the hum and whir of the machinery. It spite of this medley of sounds, the trained ear of the operator is quick to detect the noise made by a faulty microphone or studio equipment or noisy telephone lines from Chicago. The nature of the sound aids in tracing the cause of the trouble. Power line overloads or underloads cause the motors to race or slow down and increase or decrease the transformer hum. If the overload is too great the voltage jumps across the protective gaps and produces a small flash of lightning and clap of thunder. As all these sounds and noises have some indication, the operator is easily alarmed when unfamiliar sounds are heard.

A humorous incident recently occurred during the visit of a middle aged couple at the station. The lady was partly deaf, and had stepped into the amplifier room to observe the fluctuations of the volume indicating meter. Her husband remained at the far end of the transmitter directly in back of one of the station operators, who was busily engaged in reading the various meters on the panel. The gentleman, desiring to attract the attention of his wife, produced a small cap pistol and fired it. This not only proved effective in attracting his wife's attention but caused the operator to become alarmed and start a quick search for trouble in the transmitter. The other operator on duty, having observed the incident, joined in the laugh at the expense of the first operator.

The operators of the station are glad of these moments of opportunity not only to explain the electrical and mechanical operation of the station equipment, but also to make clear why this station exists and its purpose, never failing to mention the name of our Lord and Saviour Jesus Christ, to whom this station is dedicated. These thoughts and words are quieter and more pleasant than the buzz and hum of heavy laden electrical transformers and the harsh whir and grind of motors and generators.

Nine-tenths of our prayers never go higher than the room they are uttered in. Why? Something is concealed. If I regard iniquity in my heart God will not hear, much less answer; and if our prayers are not answered let us not think the trouble is on God's side, for it is on ours.

Isaiah 59 is quoted many times by men who stop in the wrong place. "Behold, the Lord's hand is not shortened, that it cannot save; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." As long as you have a bullet in your body you will never have a perfectly healthy body; and as long as you have a sin in your soul you will not have a healthy soul.—D. L. Moody.

A church is not of much account where the minister does all the preaching, and nearly all the praying, and all the visiting.—D. L. Moody.

A good many are trying to work with the anointing they got three years ago.—D. L. Moody.

"The blindness among pastors and people makes one weep. Invariably after I have explained to people what it means to be a Christian, dwelling especially on the marks of a true Christian, I am told that such people have not been met. Where are the Christians who are to be the light of the world? Thank God, the seven thousand are still here. May God give us soon a genuine spiritual awakening on a large scale."—Private Correspondence of a Lutheran Pastor.

There is a good deal of difference between social power, political power, and a kind of religious power. Strength is one thing, and power is another. The giant of Gath had strength, but David had power. It would be a good idea when a man or woman wants to join the church to ask him if he wants to be a member with or without power. If he says, "Without power," it would be well to say, "We have plenty of that kind of churchmen. What we want is a few with power."—D. L. Moody.

When God Almighty linked himself with Moses' rod it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod he can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod.—D. L. Moody.

Lord Kelvin once performed a daring experiment before a class of students. In the course of his lectures he said that while a voltage of 3,000 or so would be fatal to a man, a voltage of some 300,000 would be harmless. He was going to give a practical illustration on himself, but the students cried out, "Try it on a dog!" Lord Kelvin cast a look of reproach at his class. "Didn't I figure it out myself?" he said with magnificent self-confidence, as he walked to the apparatus and safely turned the tremendous voltage into himself.

We are told that John and Peter were filled in the second chapter of Acts and again in the fourth. Now, they had either lost some of their power or had greater capacity. If Peter and John needed to be filled again so soon after Pentecost, don't you think you and I need to be filled again?—D. L. Moody.

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